

COME AND WELCOME
TO
Jesus Christ.



Luke 5. part of Vers. 12, 13.

Lord, if thou wilt, thou canst
make me clean. And he put forth his
Hand, and touched him, saying, I will
be thou clean.

Come and Welcome,
T O
Jesus Christ:

Or, A Plain and Profitable
DISCOURSE

On *John* VI. Verse xxxvii.

SHEWING,
The Cause, Truth, and Manner of
the Coming of a *Sinner* to **JESUS**
CHRIST; with his Happy Re-
ception, and Blessed Entertainment.

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Author of, *The Pilgrim's Progress*.

And they shall come, which were ready to
Perish, Isaiah xxvii. 13.

The Twelfth Edition.

Entered in the Hall-Book of the Com-
pany of **STATIONERS**, pursuant to
Act of Parliament.

LONDON: Printed by *Wavafour Harris*, at the
Golden Boar's-Head, in *Grace-Church-Street*; and
Sold by *H. Tracy*, at the *Three Bibles* on
London-Bridge. 1719.



COME and WELCOME

T O

JESUS CHRIST!

JOHN VI. xxxvii.

All that the Father giveth Me, shall come to Me; and him that cometh to Me, I will in no wise cast out.

A Little before, in this Chapter, you may read, That the Lord Jesus walked on the Sea, to go to *Capernaum*, having sent his Disciples before in a Ship; but the Wind was contrary, by which means the Ship was hindered in her Passage: Now, about the fourth watch of the Night, Jesus came walking upon the Sea, and overtook them, at the sight of whom they were afraid.

Note, When Providences are black and terrible to God's People, the Lord Jesus shews himself to them in a wonderful Manner; which sometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the Wind and Water; they were also afraid of their Lord and Saviour, when he appeared to them in that State.

But he said, Be not afraid, it is I.

Note, That the End of the Appearing of the Lord Jesus unto his People (though the Manner of his Appearing be never so terrible) is to allay their Fears and Perplexities.

Then they received him into the Ship, and immediately the Ship was at Land, whither it went.

Note, When Christ is absent from his People they go on but slowly, and with great difficulty;

but when he joineth himself unto them, Oh! how fast they steer their Course; how soon are they at their Journey's End.

The People now, among whom he last Preached, when they saw that both Jesus was gone, and his Disciples, they also took Shipping, and came to Capernaum, seeking for Jesus. And when they had found him, they wonderinglly ask'd him, *Rabbi, When camest thou hither?* But the Lord Jesus fighting their Complement, answer'd, *Verily, verily, ye seek me not, because ye saw the Miracles, but because ye did eat of the Loaves, and were filled.*

Note, A People may follow Christ far, for base Ends; as these went after him beyond Sea for Loaves: A Man's Belly may carry him a great way in Religion; yea, a Man's Belly will make him venture far for Christ.

Now again, They are not feigning Compliments, but gracious Intentions, that Crown the Work in the Eye of Christ: or thus, It is not the Foil and Business of Professors, but their Love to him, that makes him approve of them.

Now again, When Men shall look for friendly Entertainment at Christ's Hand (if their Hearts be Rotten) even then will they meet with a Check and Rebuke, *Ye seek me not, because ye saw the Miracles, but because ye did eat of the Loaves and were filled.*

Yet observe again, He doth not refuse to give even to these, good Counsel; he bids them Labour for the Meat that endureth to eternal Life. O how willing would Jesus Christ have even those Professors that come to him with Pretences only, come to him sincerely, that they may be saved.

The *Text*, you will find, is after much more Discourse with, and about this People; and it is uttered by the Lord Jesus, at the Conclusion of the whole; and intimateth, that since they were Professors in Patience only, and therefore such as his Soul could not delight in, as such, that he would content himself with a Remnant that his Father had followed upon him. As if he should say,

how am not like to be honour'd in your Salvation;
 hey at out the Father hath bestowed upon me a People,
 and they shall come to me in Truth, and in them
 ched, will I be satisfy'd. The Text before may be called
 and his Christ's Repose; in the fulfilling whereof he rested
 to Ca himself content, after much Labour, and many Ser-
 found mons spent, as it were, in vain. As he saith by the
 came-st Prophet, *I have laboured in vain, I have spent my strength*
 Com- for nought, and in vain, Isa 49. 4.

because But as he saith there, *My Judgment is with the Lord,*
 s, and and *my Work with my God*: So in the Text he saith, *All*
 r base that the Father giveth me, shall come to me, and him that com-
 a for eth to me, *I will in no wise cast out*. By these Words
 great therefore, the Lord Jesus comforteth himself under
 make the Consideration of the Dissimulation of some of
 ents, his Followers. He also this betook himself to rest
 ork in under the Consideration of the little Effect that his
 and Ministry had in Capernaum, Corazin and Bethsaida; I
 that thank thee, O Father, said he, Lord of Heaven and Earth,
 endly because thou hast hid these things from the Wise and Prudent,
 ts be and hast revealed them to Babes; even so, Father, for so it
 Check seems good in thy sight, Mat. 11. 25. Luke 10. 31.

The Text, in the General, standeth of two Parts,
 and hath special Respect to the Father and the Son, as
 also to their joynt Management of the Salvation of
 the People. *All that the Father giveth me, shall come to*
me; and he that cometh to me, I will in no wise cast out.

The first part of the Text (as is evident) respec-
 teth the Father and his Gift; the other Part, the
 Son, and the Reception of his Gift.

First. For the Gift of the Father, there is this to
 be consider'd; *to wit,*

The Gift it self; and that it is a Gift of certain Per-
 sons to the Son. The Father giveth, and that Gift
 shall come: And him that cometh: The Gift then is
 of Persons; the Father giveth Persons to *Jesu Christ*.

Secondly, Next you have the Son's Reception of
 this Gift, and that he sheweth it self in these
 Particulars:

1. In the hearty Acknowledgment of it to be a
 Gift of the Father giveth me.

2. In his Resolution to bring them to himself; *All that the Father giveth Me, shall come to Me.*

3. And in his determining, that not any thing shall make him dislike them in their coming: *And him that cometh to me, I will in no wise cast out.*

These things might be spoken to at large, as they are in this Method presented to View; but I shall choose to speak to these Words;

1. By way of Explication.

2. By way of Observation.

First By way of Explication; (*All*) that the Father giveth me. This Word *All* is often used in Scripture and is to be taken more largely, or more strictly, even as the Truth or Argument for the sake of which it is made use of, will bear: Wherefore, that we may the better understand the mind of Christ in the use of it here, we must consider, that it is limited and restrained only to those that shall be saved, *to wit*, to those that shall come to Christ, even to those whom he *will in no wise cast out*. Thus also the Words, *All Israel* is sometimes to be taken; (tho' sometimes it is taken for the whole Family of *Jacob*) And so *All Israel* shall be saved, *Rom. 11*. By *All Israel* here he intendeth not *all* of *Israel*, in the largest sense; for they are not *all Israel*, which are of *Israel*, neither because they are of the Seed of *Abraham*, are they *all* Children; *But in Isaac shall thy Seed be called*; that is, they who are the Children of the Flesh, these are not the Children of God, but the Children of the Promise are counted for the Seed, *Rom. 9. 6, 7, 8*.

The Word (*All*) therefore, must be limited and enlarged as the Truth and Argument, for the sake of which it is used, will bear; else we shall abuse Scriptures, and Readers, and our Selves, and *All*. And *I, if I be lifted up from the Earth, said Christ, will draw All Men after me*, *John 12. 32*. Can any Man imagine that by *all*, in this Place he should mean *all* and every individual Man in the World; and that not rather that *all* is consonant to the scope of the Place? And if, by being lifted up from the

Earth he means, as it should seem his being taken up into Heaven; and if, by drawing all Men after Him, he meant a drawing them into that Place of Glory; then must he mean by all Men, those, and only those, that shall in Truth be eternally Saved from the Wrath to come: For God hath concluded them all in Unbelief, that he might have Mercy upon all, Rom. 11. 32. Hence again you have all and all, two alls; but yet a great disparity between the all made mention of in the first place, and that all made mention of in the second. Those intended in this Text are the Jews, even all of them, by the first (all) that you find in the Words. The second all doth also intend the same People; but yet only so many of them as God will have Mercy upon. He hath concluded them all in Unbelief, that he might have Mercy upon all. The all also in the Text is likewise to be limited and restrained to the Saved, and to them only. But again,

The Word (giveth,) or hath given, must be restrained after the same manner, to the same limited Number. All that the Father giveth Me; not all that are given. If you take the Gift of the Father to the Son in the largest sense; for in that sense, there are many given to him, that shall never come unto him; yea, many are given unto him, that he will cast out. I shall therefore first shew you the Truth of this, and then in what sense the Gift of the Text must be taken.

First, That all things are given to Christ, if you take the Gift of the Father to him in the largest sense, cannot be intended in the Text is evident.

1. Because then all the Men, yea, all the things in the World must be saved. All things saith he are delivered unto me by the Father. Mat. 11. 17. This I think, no rational Man in the World will conclude. Therefore the Gift intended in the Text, must be restrained to some to a Gift that's given by way of speciality by the Father to the Son.

2. It must not be taken for all that, in any sense, are given by the father to him; because the Fa

that hath given some, yet many to him to be dashed in pieces by him. Ask of me said the Father to him, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession. But what must be done with them? Must he save them all? No, Thou shalt break them with a Rod of Iron; thou shalt dash them in pieces like a Potter's Vessel, Psal. 2. This Method he useth not with them that he saveth by his Grace, but with those that Himself and Saints shall rule over in Justice and Severity, Rev. 2. 26, 27. Yet, as you see, they are given to him. Therefore the Gift intended in the Text, must be restrained to some; to a Gift that is given by way of speciality by the Father to the Son.

In Psal. 18. He saith plainly that some are given to him that he might destroy them; Thou hast given me the Necks of mine Enemies, that I might destroy them that hate me, ver. 40. These therefore cannot be of the Number of those that are said to be given in the Text; for those even all of them shall come to him and he will in no wise cast them out.

3. Some are given to Christ, that he by them might bring about some of his high and deep Designs in the World. Thus Judas was given to Christ, viz. That by him, even as he was determined before, he might bring about his Death, and so the Salvation of his Elect by his Blood. Yea, and Judas must so manage this Business, as that he may lose himself for ever in bringing it so to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the Judgment of his Father, if he had not in that thing done that which was right, even in suffering Judas so to bring about his Master's Death as that he might by so doing bring about his own eternal Damnation.

Thus said he, that thou gavest me have I kept, and of them is lost but the Son of Perdition, that the Scripture might be fulfilled, John 17. 12. Let us then grant that Judas was given to Christ, but not as others were given to him; nor as those made mention

on in the Text; for then he should have ~~been~~ have been so received by Christ, and kept to eternal Life. Indeed he was given to Christ, but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determin'd, and that in the overthrow of him that did it. Yea, he must bring about his own Death, as was before determined; and that in the overthrow of him that did it; Yea, he must bring about his Dying for us, in the loss of the Instrument that bear'd him; that he might even fulfil the Scripture in his Destruction, as well as in the salvation of the rest. *And none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled.*

The Gift therefore in the Text must not be taken in the largest sense, but even as the Words will bear, viz. For such a Gift as he accepteth, and promiseth to be an effectual means of Eternal Salvation to. *As that the Father giveth Me, shall come to Me; and him that cometh to Me, I will in no wise cast out.* Mark! They shall come that are in special given to me; and they shall, by no means, be rejected; For this is the substance of the Text.

Those therefore intended, as the Gift in the Text, are those that are given by Covenant to the Son; those that in other places are called the Elect, the Chosen, and the Sheep, and the Children of the Promise, &c.

These be they that the Father hath Given to Christ to keep them; those that Christ hath promised eternal Life unto; those to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the will of the Father that hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up at the Last Day. And I give unto them eternal Life and they shall never Perish; neither shall any Man pluck them out of my Hand. My Father that giveth me is greater than all; and no Man is able to pluck them out

of my Fathers Hand. As thou hast given him power over all flesh, that he should give eternal Life to as many as thou hast given him. Thine they were, and thou hast given them me, and they have kept thy Word: I Pray for them: I Pray not for the World, but for those that thou hast given me; for they are thine; And all mine are thine; and thine are mine; and I am Glorified in them.

Keep, through thine own Name, those whom thou hast given me, that they may be one as we are. Father, I will, that those whom thou hast given me, may be with me where I am; that they may behold my Glory which thou hast given me; for thou lovedst me before the Foundation of the World, John. 6. 39. Chap. 10. 28. Chap. 17. 2, 6, 9, 10, 24.

All these Sentences are of the same import with the Text; and the *Alls* and *Manys*, *These*, *They*, &c. in these their several Sayings of Christ, are the same with all the *Given* in the Text. *All that the Father giveth.*

So that (as I said before) the Word *all*, as also other Words, must not be taken in such sort as our foolish Fancies, or groundless Opinions, will prompt us to; but do admit of an Enlargement, or Restriction, according to the true Meaning and Intent of the Text. We must therefore diligently consult the meaning of the Text, by comparing it with other the Sayings of God; so shall we be better able to find out the Mind of the Lord in the Word, which he hath given us to know it by.

All that the (Father) giveth.

By this word (*Father*) Christ describeth the Person giving; by which we may learn several useful things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son, in the Salvation of his People. True, his Acts, as to our Salvation, are diverse from those of the Son; he was not capable of doing that, or these things for us, as did the Son; he Died not; he spilt not his Blood for our Redemption, as the Son; but yet he hath a Hand, a great Hand in our Salvation too. As Christ saith, The Father himself loveth you, and his love is manifest in choosing

us in giving us to his Son; yea, and in giving his Son also to be a Ransom for us. Hence he is called, *The Father of Mercies, and the God of all Comforts.* For here even the Father hath himself found out, and made way for his Grace to come to us, through the Sides and the Heart's-blood of his well-beloved Son, Col. 1. 12. The Father therefore is to be remembred and adored, as one having a chief Hand in the Salvation of Sinners; we ought to give thanks to the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light; for the Father sent the Son to be the Saviour of the World, 1 John 4. 14. Col. 1. 13. As also we see in the Text, the Father giveth the Sinner to save him.

Secondly, Christ Jesus the Lord, by this word Father would familiarize this Giver to us; Naturally the Name of God is dreadful to us, especially when he is discovered to us by these Names that declare his Justice, Holiness, Power, and Glory: But now this word Father, is a familiar Word, it frighteth not the Sinner, but rather inclineth his Heart to Love, and be pleased with the Remembrance of him. Hence Christ also when he would have us to pray with godly Boldness, puts this word Father into our Mouths, saying, *Our Father which art in Heaven*; concluding thereby, that by the Familiarity that by such a Word is intimated, the Children of God may take more Boldness to pray for, and to ask great Things. I my self have often found, that when I can say but this word Father it doth me more good than when I call him by any other Scripture Name. 'Tis worth your Noting, that to call God by his Relative Title, was rare among the Saints in Old-Testament Times; seldom do you find him called by this Name; no, sometimes not in three or four Books; but now in New-Testament Times, he is called by no Name so often as this, both by the Lord Jesus himself, and by the Apostles afterwards. Indeed the Lord Jesus was the first that made this Name common among the Saints, and that taught

taught them both in their Discourses, their Prayers, and in their Writings; so much to use it; it being more pleasing to, and discovering more plainly our Interest in God, than any other Expression; for by this one Name, we are made to understand that all our Mercies are the Offspring of God, and that we also that are called, are his Children by Adoption.

All that the Father (giveth.)

This Word (*giveth*) is out of Christ's Ordinary Dialect, and seemeth to intimate, at the first Sound, as if the Father's Gift to the Son was not an Act that is past but one that is present and continuing. when indeed this Gift was bestowed upon Christ, when the Covenant, the eternal Covenant was made between them, before all Worlds. Wherefore in those other Places, when his Gift is mentioned, it is still spoken of as an Act that is past: As, *All that he hath given me? As many as thou hast given me: Thou gavest them me, and those which thou hast given me.* Therefore of Necessity this must be the first and chief Sense of the Text. I mean of this (*giveth*) otherwise the Doctrine of Election, and of the Eternal Covenant which was made between the Father and the Son (in which Covenant this Gift of the Father is most certainly compriz'd) will be shaken or at leastwise questionable by erroneous and wicked Men: for they may say, That the Father gave not all those to Christ that shall be saved before the World was made; for that this Act of Giving, is an Act of Continuation.

But again, this Word (*giveth*) is not to be Rejected; for that it hath its proper Use, and may signifie to us;

first That though the Act of Giving among Men doth admit of the Time past, or the Time to come, and is to be spoken of with Reference to such Time; yet with God it is not so: Things past, or Things to come, are always present with God.

God, and with his Son Jesus Christ: He calleth things that are not (that is, to us) as though they were. And again, *Known unto God are all his Works, from the Foundation of the World: All things to God are present, and so the Gift of the Father to the Son, although to us, as is manifest by the Word, it is an Act that is past, Rom. 4. 17 Acts 15. 10.*

Secondly, Christ may express himself thus, to shew that the Father hath not only given him this Portion in the Lump, before the World was; but that those he had so given, he will give him again, that he will bring them to him at the time of their Conversion; for the Father bringeth them to Christ, *Jhn 6. 44.*

As it is said, *She shall be brought unto the King in Raiment of Needle work; that is, in the Righteousness of Christ; For it is God that imputeth that to those that are saved, Psal. 45. 14. 1 Cor. 1.*

A Man giveth his Daughter to such a Man first, in order to Marriage, and this respects the time past, and he giveth her again at the Day appointed in Marriage: And in this last Sense, perhaps the Text may have a Meaning; That is, That all that the Father hath (before the World was) given to Jesus Christ, he giveth them again to him, in the Day of their Espousals.

Things that are given among Men, are oft times best at first, *to wit,* when they are new; and the Reason is, because all earthly Things wax old; but with Christ it is not so: This Gift of the Father is not old nor deformed, and unpleasant in his Eyes; and therefore to him 'tis always new. When the Lord spake of giving the Land of Canaan to the *Israelites*, he saith not that he had given, or would give it them; but thus, *The Lord thy God giveth thee this good Land, Deut. 9. 6.* Not but that he had given it to them, while they were in the Loins of their Fathers, Hundreds of Years before. Yet he saith now, he giveth it to them: as if they were now also in the very Act of taking Possession, when as yet they were on the other

side Jordan. What then should be the Meaning? Why, I take it to be this: That the Land should be to them always as new, as new; as if they were taking Possession thereof but now. And so is the Gift of the Father, mentioned in the Text to the Son; it is always new, as if it were always new.

All that the Father giveth (Mt.)

In these Words you find mention made of Two Persons, the Father and the Son; the Father giving, and the Son receiving, or accepting of this Gift. This then in the first Place, clearly demonstrateth, That the Father and the Son, tho' they with the Holy Ghost are One and the same Eternal God; yet as to their Personality are distinct. *The Father is One, the Son is One, and the Holy Spirit is One,* But because there is in this Text mention made but of Two of the Three, therefore a Word about these Two. The Giver and Receiver cannot be the same Person in a proper Sense, in the same Act of Giving and Receiving. He that giveth, giveth not to himself, but to another; the Father giveth not to the Father, *to wit*, to himself; but to the Son: The Son receiveth not of the Son, *to wit*, of himself; but of the Father: So when the Father giveth Commandment, he giveth it not to himself, but to another; as Christ saith, *He that giveth me Commandment, John 12. 49.* So again, *I am one that beareth Witness of my self, and the Father that sent me, beareth Witness of me John 10. 18.*

Further, Here is something implied that is not expressed, *to wit*, that the Father hath not given all Men to Christ; that is, in the Sense as is intended in the Text, tho' in a larger, as was before, *He hath given him every one of them;* for then all should be saved: He hath therefore disposed of some another way. He gives some up to Idolatry; he gives some up to Uncleaness, to vile Affections, and to a Reprobate Mind. Now these he disposeth of in his Anger, for their Destruction; (*Acts 7. 42. Rom. 1. 24, 26, 28.*) *That they may reap the Fruit*

ing? of their Doings, and be filled with the Rewards of their own
ould Ways. But neither hath he thus disposed of all Men;
they he hath even of Mercy reserved some from these
d so Judgments, and those are they that he will par-
Text don; as he saith, *For I will pardon them whom I reserve,*
ways Jer. 50. 20. Now these he hath given to Jesus
Two Christ by Will, as a Legacy and Portion. Hence
giv- the Lord Jesus says, *This is the Father's Will which hath*
this sent me, that of all which he hath given me, I should lose
non- nothing, but should raise it up again at the last Day. John 36,
they 29.

ter- The Father therefore, in giving of them to him,
nct. to save them, must needs declare unto us these
One, following Things:

made 1. That he is able to answer this Design of God,
out viz. To save them to the uttermost Sin, the utter-
t be most Temptation, &c. Heb. 7. 25. Hence he is said
Act to lay help upon one that is mighty, mighty to save: And
reth hence it is again, *That God did even of old promise to*
reth send his People a Saviour, a great one, Psal. 9. 15. Isa. 63.
the 1. To save, is a great Work, and calls for Al-
her mighty in the Undertaker: Hence he is called,
im The mighty God the wonderful Counsellor, &c. Sin is strong,
reth Satan is also strong, Death and the Grave are strong,
one and so is the Curse of the Law; therefore it fol-
me, lows that this Jesus must needs be by God the Fa-
not ther accounted Almighty, in that he hath given his
ven Elect to him to save them, and deliver them from
in these, and that in despite of all their Force and
be- Power.

all And he gave us Testimony of this his Might,
of when he was employed in that part of our De-
ry; liverance, that called for a Declaration of it. He
ns, abolished Death; he destroyed him that had the
po- Power of Death: he was the Destruction of the
de- Grave; he hath finished Sin, and made an end of
of it, as to its damning Effects upon the Persons that
the Father hath given him; he hath vanquished
the Curse of the Law, nailed it to his Cross, tri-
umphed over them upon his Cross, and made a
show of these things openly, 2 Tim. 1. 10, Heb. 2.

14, 15. *Hos. 13. 14. Dan 9. 24. Gal 3. 13. Col. 2. 15.*
19. Yea, and even now, as a sign of his Triumph
and Conquest, He is alive from the Dead, and hath the
Keys of Hell and Death in his own keeping, *Rev. 1. 18.*

The Father's giving of them to him to save them,
declares unto us, that he is, and will be faithful
in his Office of a Mediator, and that therefore
they shall be secured from the Fruit and Wages
of their Sins, which is eternal Damnation, by his
faithful Execution of it. And indeed it is said,
even by the Holy Ghost himself, *That he is faithful to*
him that appointed him that is, to this Work of saving
those that the Father hath given him for that pur-
pose; as *Moses* was faithful in all his House; yea,
and more faithful too; for *Moses* was faithful in
God's House, but as a Servant; but Christ as a
Son, over his own House, *H. b. 3.*

And therefore this Man is counted worthy of
more Glory than *Moses*, even upon this Account,
because more faithful than he, as well as because
of the Dignity of his Person. Therefore in him,
and in his Truth and Faithfulness, God rested well
pleased, and hath put all the Government of his
People upon his Shoulders. Knowing that no-
thing shall be wanting in him, that may any way
perfect this Design. And of this, He, *to wit*, the
Son, hath already given a Proof; for when the
time was come, that his Blood was, by Divine
Justice, required for their Redemption, Washing
and Cleansing, He as freely poured it out of his
Heart, as if it had been Water out of a Vessel; not
sticking to part with his own Life, that the Life
which was laid up for his People in Heaven,
might not fail to be bestowed upon them. And
upon this Account (as well as upon any other) it
is, that God calleth him his Righteous Servant,
Isa. 53. for his Righteousness could never have
been compleat, if he had not been to the utter-
most faithful to the Work he undertook: It is
also, because he is faithful and true, that in Right-
eousness he doth judge, and make Work for his

people's Deliverance. He will faithfully perform his trust reposed in him: The Father knows this, and hath therefore given his Elect unto him.

This day, The Father's giving of them to him to save them, declares that he is, and will be gentle and patient towards them, under all their Provocations and Miscarriages. It is not to be imagined the Tryals and Provocations that the Son of God hath all along had with these People, that have been given to him that saves them: Indeed, he is said to be a tried Stone, for he has been tried, not only by the Devil, Guilt of Sin, Death, and the Curse of the Law, but also by his People's Ignorance, Unruliness, falls into Sin, and declining to Errors in Life and Doctrine. Were we but capable of seeing how the Lord Jesus has been tried even by his People, ever since there was one of them in the World, we should be amazed at his Patience and gentle Carriages to them. It is said indeed, *The Lord is very pitiful, slow to anger, and of great Mercy:* And indeed if he had not been so, He could never have endured their Manners as he had done, from Adam hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards her Child. *Can a Woman forget her Sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget; yet I will not forget thee, saith the Lord. Isa. 49. 15.*

God did once give *Moses*, as Christ's Servant, an Handful of his People to carry them in his Bosom, but no farther than from Egypt to Canaan; and this *Moses*, as it is said of him by the Holy Ghost, was the meekest Man that was then to be found on the Earth; yea, and he loved the People at a very great Rate, yet neither would his Meekness nor Love hold out in this Work; he failed, and grew passionate, even to provoking his God to Anger under this Work. And *Moses* laid unto the Lord, *Wherefore hast thou afflicted thy Servant?* But what was the Affliction? Why, the Lord

Lord had said unto him, *Carry this People in thy Bosom, as a Nursing Father beareth the Sucking Child, unto the Land that he swore unto their Fathers.* And how then? Not, says Moses; I am not able to bear all this People, because it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of Hand, and let me not see my Wretchedness, Num. 11. 11, 12, 13, 14. God gave them Moses to carry them in his Bosom, that he might shew Gentleness and Patience towards them, under all the Provocations wherewith they would provoke him from that time, till he had brought them to their Land: But he failed in the Work; he could not Exercise it, because he had not the sufficiency of Patience towards them: But now it is said of the Person speaking in the Text, *That he shall gather his Lambs with his own Arms; shall carry them in his Bosom; and shall gently lead them that are with young,* Isa. 40. 10, 11. intimating, That this was one of the Qualifications that God looked for, and knew was in him, when he gave his Elect to him to save them.

Fourthly, The Father giving of him to save them, declares, That he hath a Sufficiency of Wisdom, to wage with all those Difficulties that would attend him in his bringing of his Sons and Daughters unto Glory, 1 Cor. 1. 30. He hath made him to us to be Wisdom; yea, he is called Wisdom in self, And God saith moreover, *That he shall deal prudently,* Isa. 52. 12. And indeed, he that shall take upon him to be the Saviour of the People, had need to be wise, because their Adversaries are subtiler above any. Here they are to encounter with the Serpent, who, for his Subrility, outwitted our Father and Mother, when their Wisdom was at highest, Gen. 3. But if we talk of Wisdom, our Jesus is wise, Wiser than Solomon, Wiser than all Men, Wiser than all Angels; He is even the Wisdom of God. *Christ the Wisdom of God,* Col. 1. 1. And hence it is that he turneth Sins, Temptations, Persecutions, Falls, and all Things for Good, unto his People, Rom. 8.

Now these Things thus concluded on, do shew also the great and wonderful Love of the Father, in that he should Chuse out one, every way so well prepared for the Work of Man's salvation.

Here indeed perceive we the Love of God. *Livam* gathered; that God loved *Israel*, because he had given them such a King as *Solomon*, *Chron.* 2. 11. But how much more may we behold the Love that God hath bestowed upon us, in that he hath given to us his Son, and also his Son for us.

All that the Father giveth me (shall come.)

In these last Words, there is closely inserted, an Answer unto the Father's End, in giving of his Elect to Jesus Christ. The Father's End was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither Sin nor Satan, neither Flesh and World, neither Wisdom nor Folly, shall hinder their coming to me. *They shall come to me; and him that cometh to me, will in no wise cast out.*

Here therefore the Lord Jesus positively determineth to put forth such a sufficiency of all Grace, as shall effectually perform his Promise. *They shall come*: that is, he will cause them to come, by infusing of an effectual Blessing into all the means that shall be used to that End. As was said to the evil Spirit, that was seen to perswade *Shab* to go and fall at *Ramoth Gilead*; *Go, thou shalt perswade him, and prevail also; go forth, and do so,*

Kings 22. 22. So will Jesus Christ say, to the means that shall be used; for the bringing of those to him that the Father hath given him. I say he will bless it effectually, to this very end; it shall perswade them, and shall prevail also. Else, as I said, the Father's End would be frustrate: For the Father's Will is, *That of all that he hath given him, he should lose nothing, but should raise it up at the last Day, in order next unto himself, Christ the first Fruits, afterwards those that are his,*
coming.

32 Come into ecclesies,
coming. 1 Cor. 12. But this cannot be done, if they
should fail to be a Work of Grace effectually
wrought, though but in any one of them. But
this shall not fail to be wrought in any one
of them. But this shall not fail to be wrought in
them, even in all that the Father hath given him
to save. *At but the Father hath given him shall come*
... &c. But to speak more distinctly to the Words
They shall come; Two Things I should shew you
from these Words.

First, What it is to come to Christ.

Secondly, What force there is in this Promise, to
make them come to him.

First I would shew you what it is to come to
Christ. This Word *come* must be understood
Spiritually, not Carnally; for many came to him
Carnally, or Bodily, that had no saving Advan-
tage by him: Multitudes did thus come unto him
in the Days of his Flesh; yea, innumerable Com-
panies. There is also at this Day a formal Custo-
mary coming to his Ordinances, and ways of Wor-
ship, which availeth not any Thing; but with them
I shall not now meddle; for they are not intend-
ed in the Text. The Coming then intended in the
Text, is to be understood of the Coming of the
Mind to him, even the moving of the Heart to-
wards him, I say, the moving of the Heart toward
him, from a sound Sense of the absolute want
that a Man hath of him for his Justification
and Salvation.

This Description of coming to Christ, divideth
it self into Two Heads.

First, That Coming to Christ, is a moving of
the Mind towards him.

Secondly, That it is a moving of the Mind to-
wards him, from a sound Sense of the absolute
want that a Man hath of him for his Justification
and Salvation.

To speak to the first, That is a moving of the
Mind towards him. This is evident, because
Coming hither or thither, if it be voluntary,

if there be an Act of the Mind or Will; so Coming to Christ, is through the inclining of the Will, *Thy People shall be willing*, Psal. 119. 3. This willingness of Heart is it which fits the Mind a moving after, or towards Christ, by the moving of her Bowels. *My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him* Song. 4. 5. My Words; the Passion of my Mind and Affections; which Passions of the Affections are express by the yearning and founding of the Bowels, the yearning or passionate Working of them, the founding of them, or their making a Noise for me, Gen. 43. 30. 1 Kings 3. 26. Isa. 16. 21.

This then is the coming to Christ, even a Moving towards him with the Mind. *And is that come to pass, that every thing that Liveth, which moveth whithersoever the Water shall come, shall live* Ezk. 47. 9.

The Water in this Text, is the Grace of God in the Doctrine of it; the Living Things are the Children of Men, to whom the Grace of God, by the Gospel, is preached. Now saith he, every Living Thing which moveth whithersoever the Waters shall come, shall live. And see how this Word (*moveth*) is expounded by Christ himself in the Book of the Revelations, *the Spirit and the Bride say, Come, and let him that heareth, say Come, and let him that is a thirst, Come: and whosoever will, that is willing, let him take the Water of Life freely*, Rev. 22. 17. So that to move in thy Mind and Will after Christ, is to be coming to him. There are many poor Souls that are coming to Christ, that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful Thing, and indeed so it is. But I mean, they overlook the Inclination of their Will, the Moving of their Mind, and the founding of their Bowels after him; and count these none of this strange and wonderful Thing; when indeed 'tis a Work of greatest Wonder in the World, to see a Man who was sometimes dead in Sin, possessed of the Devil, an Enemy to Christ, and to all Things spiritually good: I say, to see this Man moving with his

mind after the Lord Jesus Christ, is one of the highest Wonders in the World.

Second, It is a moving of the Mind towards him, from a sound Sense of the absolute want that a Man hath of him for his Justification and Salvation. Indeed without this Sense of a lost Condition without him, there will be no moving of the mind towards him: A moving of their Mouth there may be; *With their mouth they shew much Love* Ezek. 33. 31. Such a People as this will come as the true People cometh; that is, in shew and outward Appearance; and they will sit before God's Ministers, as his People sit before them, and they will hear his Words too, but they will not do them; that is, will not come inwardly with their Minds: For with their Mouth they shew much Love, but their Heart (or Mind) goeth after their Covetousness: Now all this is, because they want an effectual Sense of the Misery of their State by Nature; for not till they have that, will they in their Mind move oftner to him. Therefore thus it is said concerning the true Converters; *at that Day the Trumpet shall be blown, and they shall come, that were ready to perish in the Land of Assyria, and the out-casts of the Land of Egypt, and shall worship the Lord in his holy Mountain at Jerusalem, Isa. 27. 13.* They are then, as you see, the Out-casts, as those that are ready to perish: that indeed have their Minds effectually moved to come to Jesus Christ. This Sense of things was that which made the three Thousand come; that made *Saul* come; that made the Jayler come; and that indeed makes all others come, that come effectually, *Acts 21. 8. 16.*

Of the true coming to Christ, the three Lepers were a famous Semblance, of whom you read, *King. 7. 3. &c.* The Famine in those Days was sore in the Land, there was no Bread for the People, and as for that Sustenance that was, which was Asses Flesh, and Doves Dung, that was only in Samaria; and of these the Lepers had no share, for they were thrust without the City. Well

now they sat in the Gate of the City, and Hunger was, as I may say, making his last Meal of them; and being therefore half-dead already, what do they think of doing? Why, first they display the dismal Colours of Death before each others Faces, and then resolve what to do, saying, If we say we will go into this City, then the Famine is in the City, and we shall dye there; if we sit still here, we dye also; now therefore come, let us fall into the Host of the Syrians; if they save us alive, we shall live; if they kill us, we shall but dye. Here now was Necessity at Work, and this Necessity drove them to go thither for Life, whether else they would never have gone for it. Thus it is with them that in Truth come to Jesus Christ; Death is before them, they see it and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come even of Necessity, being forced thereto by that Sense they have of their being utterly and everlastingly undone, if they find not Safety in him.

These are they that will come; indeed, these are they that are invited to come. Come unto me all ye that labour, and are heavy laden, and I will give you Rest, *Mat. II 21.*

Take two or three Things to make this more plain; *to wit*, that coming to Christ floweth from a deep Sense of the absolute Need that a Man hath of him as afore.

1. They shall come with Weeping, and with Supplication will I lead them: I will cause them to walk by the Rivers of Waters, in a plain Way, wherein they shall not Stumble, *Jer. 31. 9.* Mind it! They come with Weeping and Supplication; they come with Prayers and Tears. Now Prayers and Tears are the Effects of a right Sense of the Need of Mercy. Thus a senseless Sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of that he sees not, nor feels. In those Days, and at that Time, the Children of Israel

Come and Escape,
shall come; they and the Children of *Judah* together, going and weeping; they shall seek the Lord their God; they shall ask the way to *Zion* with their Faces thitherward, *saying*, Come, and let us joyn our selves to the Lord, in a perpetual Covenant, that shall not be forgotten, *Jer. 50. 4. 9.*

Secondly, This coming to Christ, it is called Running to him; as Flying to him; as Flying to him from the Wrath to come. By all which Terms, is set forth the sense of the Man that comes, *to wit*, That he is affected with the Sense of his Sins, and the Death due thereto; that he is sensible that the Avenger of Blood pursues him, and that therefore he is cut off, if he makes not speed to the Son of God for Life, *Mat. 3. 7. Psal. 143. 9.* Flying is the last Work of a Man in Danger; all that are in Danger, do not fly; no, nor all that see themselves in Danger; Flying is the last Work of a Man in Danger; all that hear of Danger, will not fly. Men will consider, if there be no other Way to Escape before they fly. Therefore, as I said, flying is the last Thing. When all Refuge fails, and a Man is made to see that there is nothing left him but Sin, Death and Damnation, unless he flies to Christ for Life, then he flies, and not till then.

Thirdly, That the true Coming is from a Sense of an absolute need of Jesus Christ to save, &c. is evident, by the outcry that is made by them to Come, even as they are coming to him, *Mat. 14. 30. Acts 7. 37. Acts 16. 30.* Lord save, or I perish. Men and Brethren, what shall we do? Sirs, what must I do to be saved? and the like. This Language doth sufficiently discover that the truly coming Souls are Souls sensible of their need of Salvation by Jesus Christ.

Fourthly, It is yet farther evident by these few Things that follow: It is said that such are Pricked in their Hearts, that is, with the Sentence of Death by the Law; and the least prick in the Heart kills a Man, *Acts 2. 37.* Such are said, at

together said before, to weep, to tremble, and to be astonished in themselves at the evident and unavoidable Danger that attends them, unless they fly to Jesus Christ, *Acts* 9. 16.

Fifthly, Coming to Christ is attended with an honest and sincere forsaking all for him. If any Man cometh unto me, and hateth not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple; and whosoever doth not bear his Cross, and come after me, cannot be my Disciple, *Luke* 14. 26, 27.

By these, and the like Expressions elsewhere, Christ describeth the true Comer, or the Man that indeed is coming to him: He is one that casteth of all, he hateth all Things that would stand in his Way to hinder his Coming to Jesus Christ. There are a great many pretended Comers to Jesus Christ in the World; and they are much like that Man that you read of in *Mat.* 21. 30. that said to his Father's Bidding, I go Sir; and went not. I say, there are a great many such Comers to Jesus Christ, they say, when Christ calls by his Gospel, I come Sir; but still they abide by their pleasure and Carnal Delights. They come not at all, only they give him a courtly Compliment; but he takes Notice of it, and will not let it pass for more than a Lye. He said, I go Sir, and went not, he dissembled and lied. Take heed of this, you that flatter your selves with your own Deceivings; Words will not do with Jesus Christ: Coming is coming, and nothing else will go for coming with him.

Before I speak to the other Head, I shall answer some Objections that usually lie in the Way of those that in Truth are coming to Jesus Christ.

Obj. 1. Tho' I cannot deny but my Mind suits after Christ, and that too as being moved thereto from a sight and consideration of my lost Condition (for I see without him I perish) yet I fear my Ends are not right in coming to him.

Q. Why, what is *thine* end in coming to Christ?

Ans. My end is, that I might have Life, and be saved by Jesus Christ.

This is the Objection. Well, let me tell thee that to come to Christ for Life, and to be saved altho' at present thou hast no other End, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth Life as the only Argument to prevail with Sinners to come to him, and so also blameth them, because they come not to him for Life. And ye will not come to me that ye might have Life. *John* 5. 3. Besides there are many other Scriptures, whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their Safety. As he that believeth in him, shall not perish; he that believeth, is passed from Death to Life. He that believeth shall be saved. He that believeth on him, is not condemned. And believing and coming are all one. So that you see to come to Christ for Life, is a lawful coming, and good.

1. In that he believeth that he alone hath made Atonement for Sin, *Rom.* 2.

And let me add over and above, that for a Man to come to Christ for Life, though he come to him for nothing else but Life, is to give much Honour to him.

First, He honoureth the Word of Christ, and consenteth to the Truth of it; and that in these two General Heads.

1. He consenteth to the Truth of all those Sayings that testify that Sin is most abominable in itself, dishonourable to God, and damnable to the Soul of Man; for thus saith the Man that cometh to Jesus Christ, *Jer.* 44. 4. *Rom.* 2. 23. *Chap.* 6. 23. *2 Thes.* 2. 12.

2. In that he believeth, as the Word hath said that there is in the World's best Things, Righteousness and all, nothing but Death and Damnation; for so also says the Man that comes to Jesus Christ for Life, *Rom.* 7. 24, 25. *Chap.* 8. 2, 3. *2 Cor.* 6.

Secondly, He honoureth Christ's Person, in that he believeth that there is Life in him, and that he is able to save him from Death, Hell, the Devil, and Damnation; for unless a Man believe this, he will not come to Christ for Life. Heb. 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is Authorized of the Father to give Life to those that come to him for it, John 5. 11, 12. Chap. 17. 1, 2, 3.

Fourthly, He honoureth the Priest-hood of Jesus Christ.

2. In that he believeth that Christ hath more Power to save from Sin, by the Sacrifice that he hath offered for it than hath all the Law, Devils, Death or Sin to condemn. He that believes not this, will not come to Jesus Christ for Life, Acts 13. 38 Heb. 2. 14, 15. Rev. 1. 17, 18.

Thirdly, In that he believes, that Christ according to his Office, will be most faithful and merciful in the Discharge of his Office. This must be included in the faith of him that comes for Life to Jesus Christ, 1 John 2. 1, 2, 3 Heb. 2. 17, 18.

Fourthly, Farther, he that cometh to Jesus Christ for Life, taketh part with him against Sin, and against the ragged and unperfect Righteousness of the World, yea, and against false Christs, and damnable Errors, that set themselves against the Worthiness of his Merits and Sufficiency: This is evident, for that such a Soul singeth Christ out from them all, as the only One that can save.

Fifthly, Therefore, as Noah at God's Command, thou preparedst this Ark, for the saving of thyself, by the which thou also condemnest the World, and art become Heir of the Righteousness, which is by Faith, Heb. 11. 17. Wherefore, coming Sinner, be content, he that cometh to Jesus Christ, believeth too that he is willing to shew Mercy to, and have Compassion upon him (though unworthy) that comes to him for Life: And therefore thy Soul lyeth not only under a

Special Invitation to come, but under a Promise
too of being accepted and forgiven, Mat. 11. 28.

All these particular Parts and Qualities of Faith
are in that Soul that comes to Jesus Christ for Life
as is evident to any different Judgment.

For, will he that believeth not the Testimony of
Christ, concerning the Baseness of Sin, and the
insufficiency of the Righteousness of the World
come to Christ for Life? No.

He that believeth not the Testimony of the
Word, comes not. He that believes that there
is Life any where else, comes not. He that Que-
stions whether the Father hath given Christ
Power to forgive, comes not: He that thinketh
that there is more in Sin, in the Law, in Death
and the Devil to destroy, than there is in Christ
to save, comes not. He also that Questions his
faithful Management of his Priesthood, for the
Salvation of Sinners, comes not.

Thou then that art indeed the coming Sinner,
believest all this? True, perhaps thou dost not
believe with that full Assurance, nor hast thou lei-
sure to take Notice of thy Faith as to these distinct
Acts of it, but yet all this Faith is in him coming to
Christ for Life. And the Faith that thus worketh
is the Faith of the best and purest kind: Because
this Man comes alone as a Sinner, and as seeing
that Life is to be had only in Jesus Christ.

Before I conclude my Answer to this Objection,
take into thy Consideration these two things.

First, That the Cities of Refuge were erected
for those that were dead in the Law, and that yet
would live by Grace, even for those that were to
fly thither for Life from the Avenger of Blood
that pursueth after them. And it is worth your
Noting, that those that were upon their Flight thi-
ther, are in a peculiar Manner, called the People
of God. Cast ye up, cast ye up, saith God pre-
pare ye the Way: Take up the stumbling block out
of the way of my People, Isa. 57. 14. This is meant
of preparing the way to the City of Refuge, that

the Slayers might escape thither; which flying Slayers are here by way of specialty, called the People of God; even those of them that escaped thither for Life.

Secondly, Consider that of *Ahab*, when *Benhadad* sent to him for Life, saying; Thus saith thy Son *Benhadad*, I pray thee, let me live. Tho' *Benhadad* had sought the Crown and Kingdom; yea, and also the Life of *Ahab*; yet how effectually doth *Benhadad* prevail with him. Is *Benhadad* yet alive? said *Ahab*, he is my Brother; yea, Goe ye, bring him to me. So he made him ride in his Chariot, 1 Kings. 20.

Coming Sinner, What thinkest thou? If Jesus Christ had as little Goodness in him as *Ahab*, he might grant an humble *Benhadad* Life. Thou neither beggest of him his Crown and Dignity; Life, eternal Life will serve thy turn. How much more then shalt thou have it, since thou hast to deal with him who is Goodness and Mercy it self! Yea, since thou art called upon, yea, greatly encouraged by a Promise of Life, to come unto him for Life? Read also these Scriptures, *Numb.* 35. 11. *Joshua* 20. 1; 2. *H.b.* 6. 16.

Object. 2. When I say, I only seek my self, I mean I do not find that I do design God's Glory in mine own Salvation by Christ, and that makes me fear I do not come aright.

Ans. Where doth Christ Jesus require such a Qualification of those that are coming to him for Life? Come thou for Life, and trouble not thy Head with such Objections against thy self; and let Christ and God alone to Glorifie themselves in the Salvation of such a Worm as thou art. The Father saith to the Son, Thou art my Son, O *Israel*, in whom I will be glorified. God pronounceth Life to Sinners, as the Argument to prevail with them to come to him for Life; and Christ says plainly, I am come that ye might have Life, *John* 12. 10. He hath no need of thy Designs, tho' thou hast need of his Eternal Life. Pardon of Sin, and Deliverance from Wrath to come, Christ

propounds to thee, and these be the Things that thou hast need of: Besides, God will be gracious and merciful to Worthless, undeserving Wretches; Come then as such an one, and lay no stumbling-blocks in the way to him, but come to him for Life, and live, John 5. 24. Chap. 3. 36. Mat. 1. 21. Prov. 8. 36, 37. 1 Thes. 11. John 11. 25, 26.

When the Jayler said, Sirs, What must I do to be saved? *Paul* did not so much as once ask him, What is your End in this Question? Do you design the Glory of God in the Salvation of your Soul? He had more Wit: He knew that such Questions as these, would have been but as Fools Baubles, instead of a sufficient Salve to so weighty a Question as this. Wherefore since this poor Wretch lacked Salvation by Jesus Christ, I mean to be saved from Hell and Death, which he knew (now) was due to him for the Sins that he had committed; *Paul* bids him, like a poor condemned Sinner as he was, to proceed still in his way of Self seeking, saying, Believe on the Lord Jesus Christ, and thou shalt be saved; Acts 16. 30, 31. 32. I know, that afterwards thou wilt desire to glorifie Christ, by walking in the way of his Precepts; but at present thou wantest Life; the Avenger of Blood is behind thee, and the Devil like a Roaring Lyon is behind thee. Well, come now, and obtain Life from these; and when thou hast obtained some comfortable Perswasion that thou art made a Partaker of Life by Christ, then, and not till then, thou wilt say, Bless the Lord, O my Soul, and all that is within me, bless his Holy Name. Bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healerth all thy Diseases; who redeemeth thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercies, Psal. 103. 1, 2, 3, 4, 5.

Obj. 2. But I cannot believe that I am come to Christ aright, because sometimes I am apt to Question his very Being and Office to save.

Thus to do it is horrible; but mayest thou not judge amiss in this matter.

How can I judge amiss, when I judge as I feel? Poor Soul! Thou mayest judge amiss for all that. Why, saith the Sinner, I think that these Questionings come from my Heart.

Ans. Let me answer: That which comes from thy Heart, comes from thy Will and Affections, from thy Understanding, Judgment, and Conscience, for these must acquiesce in thy questioning; if thy questioning be with thy Heart. And how sayest thou? (for to name no more) Dost thou with thy Affections and Conscience, thus question?

Ans. No, my Conscience trembles when such Thoughts come into my Mind; and my Affections are otherwise inclined.

Then I conclude, that these Things are either suddenly injected by the Devil, or else are the Fruits of that Body of Sin and Death, that yet dwells within thee, or perhaps from both together. If they come wholly from the Devil, as they seem, because thy Conscience and Affections are against them; or if they come from the Body of Death that is in thee (and be not thou curious in enquiring from whether of them they come, the safest way is, to lay enough at thy own Door) nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.

And before I leave thee, let me a little query with thee about this matter.

First, Dost thou like these wicked Blasphemies?

Ans. No, no, their presence and working kills me.

Secondly, Dost thou mourn for them, pray against them and hate thy self because of them?

Ans. Yes, yes, but that which afflicts me is, I do not prevail against them.

Thirdly, Dost thou sincerely chafe (mightest thou have thy Choice) that thy Heart might be affected, and taken with the Things that are best, most Heavenly and Holy.

10. *Fourthly*, With all my Heart, and Death the next Hour (if it were God's Will) rather than thus to Sin against him. Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thy self because of them, with thy sincere chusing of those Thoughts, for thy Delectation, that are heavenly and holy, clearly declares, that these Things are not countenanc'd either with thy Will, Affections, Understandings, Judgment, or Conscience; and so, that thy Heart is not in them, but that rather they come immediately from the Devil, or arise from the Body of Death that is in thy Flesh; of which thou oughtest thus to say, now then it's no more I that do it, but Sin that dwells in me, *Rom. 7. 16, 17.* I will give thee a pertinent Instance: In *Deut. 22.* thou mayest read of a betrothed Damsel, one betrothed to her Beloved, one that hath given him her Heart and Mouth, as thou hast given thy self to Christ; yet she was met with as she walked in the Field, by one that forced her, because he was stronger than she. Well, what Judgment now doth God the righteous Judge, pass upon the Damsel for this? The Man only that lay with her, saith God, shall die; but unto the Damsel thou shalt do nothing; there is in the Damsel no Sin worthy of Death. For as when a Man riseth against his Neighbour, and slayeth him, even so is this Matter; he found her in the Field, and the betrothed Damsel cryed, and there was none to save her, *Deut. 22. 29, 27.*

Thou art this Damsel, the Man that forced thee with these blasphemous Thoughts, is the Devil; and he lighteth upon thee in a fit Place, even in the Fields, as thou art wandring after Jesus Christ; but thou cryedst out, and by thy cry, didst shew that thou abhorrest such wicked Lewdness. Well, the Judge of all the Earth will do right: He will not lay the Sin at thy Door, but at his that offered thee Violence: and for thy Comfort take this into Consideration, that he came to heal them that were oppressed with the Devil, *4th 10. 38.*

Obj. 4. But saith another. I am so heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.

Ans. You know that I told you at first, that coming to Christ, is a moving of the Heart and Affections towards him.

But, saith the Soul, my dulness and indifferency in all holy Duties, demonstrate my heartlessness in coming; and to come, and not with the Heart, signifies nothing at all.

Ans. The moving the Heart after Christ is not to be discerned (at all times) by the sensible affectionate Performance of Duties; but rather by those secret Groanings and Complaints which thy Soul makes to God against that Sloth that attends thee in Duties.

Secondly, But grant it be even as thou sayest it is, that thou comest so slowly, &c. yet since Christ bids them come, that comes not at all, surely they may be accepted that come, though attended with those Infirmities, which thou at present groanest under. He saith, And him that cometh: He saith not, if they come sensible, so fast. But, and him that cometh to me. I will in no wise cast out. He saith also in the Eighth of the Proverbs, As for him that wanteth Understanding (that is, an Heart; for oftentimes the Understanding is taken for the Heart) Come eat of my Bread, and drink of the Wine that I have mingled.

Thirdly, Thou mayest be vehement in thy Spirit in coming to Jesus Christ, and yet be plagued with sensible Sloth. So was the Church when she cryed, Draw me, we will run after thee; and Paul, when he said, When I would do good, evil is present with me. (*Song 14. Rom. 7. Gal. 4. 19.*) The Works, Strugglings and Oppositions of the Flesh, are more manifested than are the Works of the Spirit in our Hearts, and so are sooner felt than they. What then, let us not be discouraged

the sight and feeling of our own Infirmities, but run the faster to Jesus Christ for Salvation.

Fourthly, Get thy Heart warmed with the sweet Promise of Christ's Acceptance of the Coming Sinner, and that will make thee make more haste unto him. Discouraging Thoughts, they are like to cold Water, they benumb the Senses, and make us go ungainly about our Business; but the sweet and warm Gledes of Promise, are like the comfortable Beams of the Sun, which enliveneth and refresheth. You see how little the Bee and Fly do play in the Winter; why, the Cold hinders them from it; but when the Wind and Sun is Warm, who so busie as they.

Fifthly, But again, he that comes to Christ flies for his Life. Now there is no Man that flies for his Life, that thinks he speeds fast enough on his Journey; no, could he, he would willingly take a Mile at a Step. O my slothful and heartless Soul, say'st thou, Oh that I had Wings like a Dove, for then would I flie away, and be at Rest! I would hasten my Escape from the windy Storm and Tempest, *Psal.* 65. 6, 8.

Poor coming Soul, thou art like the Man that would ride full Gallop, whose Horse will hardly Trot; now the desire of his Mind is not to be judged of by the slow Pace of the dull Jade he Rides on, but by the Hitching and Kitching, and Spurring, as he sits on his Back. Thy Flesh is like this dull Jade, it will not Gallop after Christ; it will be backward, though thy Soul and Heaven lie at stake: But be of good Comfort, Christ judgeth not according to the fierceness of outward Motion, *Mat.* 23. 17. but according to the sincerity of the Heart, and inward Parts, *John* 1. 47. *Psal.* 31. 6. *Mat.* 26. 41.

Sixthly, *Ziba*, in Appearance, came to *David* much faster than did *Mephibosheth*; but yet his heart was not so upright in him to *David*, as was his. 'Tis true, *Mephibosheth* had a Check from *David*; for, said he, Why wentest not thou with

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me, *Mephibosheth*? But when *David* came to remem-
ber *Mephibosheth* was Lame (for that was his Plea)
thy Servant is Lame, 2 *Sam.* 10. he was content,
and concluded he would have come after him sifter
than he did: And *Mephibosheth* appealed to *David*,
who was in those Days as an Angel of God to
know all Things that are done in the Earth: If he
did not believe that the Reason of his Backward-
ness lay in his Lameness, and not in his Mind. Why,
poor coming Sinner, thou canst not come to
Christ with that outward Swiftnes of Career, as
many others do! But doth the Reason of thy Back-
wardness lye in thy Mind and Will, or in the
Suggishness of the Flesh? Canst thou say sincerely,
The Spirit truly is willing, but the Flesh is weak,
Mat. 26. 41. Yea, canst thou Appeal to the Lord
Jesus, who knoweth perfectly the very inmost
Thoughts of thy Heart, that this is true? Then
take this for thy Comfort: He hath said, I will
assemble her that Halteth, I will make her that
Halteth, a Remnant: and I will save her that
Halteth, *Mich.* 4. 6. *Zep.* 3. 9. What canst thou have
more from the sweet Lips of the Son of God? But,

Seventhly, I read of some that are to follow Christ
in Chains; I say, to come after him in Chains:
Thus saith the Lord, the Labour of *Egypt*, and the
Merchandize of *Ethiopia*, and the *Sabeans*, Men of
Stature, shall come over unto thee, and they shall
be thine: They shall come after thee; in Chains
they shall come over, and they shall fall down un-
to thee: They shall make Supplication unto thee,
saying, Surely there is none else to save, *Isa.* 4. 4.
Surely they that come after Christ in Chains,
come to him in great Difficulty, because their
Steps by the Chains are straitened.

And what Chains so heavy, as those that Discou-
rage thee? Thy Chain which is made up of Guile
and Filth, is heavy; it is a wretched Bond about
thy Neck, by which thy Strength doth fail, *Rom.* 7.
14. *Chap.* 3. 17. But come, though thou comest
in Chains: 'Tis Glory to Christ, that a Sinner
comes

comes after him in Chains. The chinking of thy Chains, tho' troublesome to thee, are not, nor can be any Obstruction to thy Salvation: 'Tis Christ's Work and Glory to save thee from thy Chains, to enlarge thy Steps, and set thee at Liberty. The Blind Man, though called, surely could not come a pace to Jesus Christ: But Christ could stand still, and stay for him. True, He rideth upon the Wings of the Wind; but yet he is long-suffering, and his long-suffering is Salvation to him that cometh to him, *Mat. 19. 40. Pet. 3. 9.*

Eighthly, Hadst thou seen those that come to the Lord Jesus in the day of his Flesh, how slowly, how hobblingly they came to him; by Reason of their Infirmities, and also how friendly, and kindly, and graciously he received them, and gave them the desire of their Hearts thou wouldst not, as thou dost, make such Objections against thy self in thy coming to Jesus Christ.

Obj. 5. But, says another, I fear I come too late; I doubt, I have staid too long, I am afraid the Door is shut.

Ans. Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two Instances.

First, By the Man that came to him at the 11th Hour. This Man was idle all the day long: He had a whole Gospel-day to come in, and he play'd it all away save only the last Hour thereof; but at last, at the Eleventh Hour, he came, and goes into the Vineyard, to Work along with the rest of the Labourers, that had born the burthen and heat of the Day. Well, but how was he received of the Lord of the Vineyard; why, when Pay-day came, he had even as much as the rest; yea had his Money first. True; the others murmured at him; but what did the Lord Jesus Answer them? is thine Eye evil, because mine is good? I will give unto this last, even as unto thee, *Mat. 20.*

Secondly, The other Instance is, The Thief upon the Cross; he came late also, even at an Hour be-

fore his Death; yea, he stayed from Jesus Christ as long as he had Liberty to be a Thief, and longer too; for could he have deluded the Judges, and by his lying Words escaped his just Condemnation, for ought I know, he had not come as yet to his Saviour: But being convicted, and condemned to die; yea, fasten'd to the Cross, that he might die like a Rogue, as he was in his Life; behold the Lord Jesus, when this wicked one, even now desireth Mercy at his Hands, tells him, and that without the least Reflection upon him for his former mispent Life, *To day thou shalt be with me in Paradise*, Luke 23. 43.

Let no Man turn this Grace of God into Wantonness; my Design is now to encourage the coming Soul.

Obj. But is not the Door of Mercy shut against some before they die?

Ans. Yea, and God forbids that Prayer should be made to him for them, Jer. 7. 16. Jude 22.

Quest. Then why may not I doubt that I may be one of these?

Ans. By no means, if thou art coming to Jesus Christ; because when God shuts the Door upon Man, he gives them no Heart to come to Jesus Christ. None comes but those to whom it is given of the Father; But thou comest, therefore it is given to thee of the Father.

Be sure therefore, if the Father hath given thee an Heart to come to Jesus Christ, the Gate of Mercy yet stands open to thee: For it stands not with the Wisdom of God to give strength to come to the Birth and yet to shut up the Womb, *Isa.* 66. 9. To give Grace to come to Jesus Christ, and yet shut up the Door of his Mercy upon thee. Incline thine Ear, saith he, and come unto me; hear, and your Souls shall live; and I will make an everlasting Covenant with you, even the sure Mercies of David, *Isa.* 53. 3.

Obj. But it is said that some Knocked when the Door was shut.

Ans. Yes, But the Text in which these Knockers are mentioned, are to be referred unto the day of Judgment, and not to the coming of the Sinner to Christ in this Life. See the Text, *Mat. 25. 11. Luke 13. 24, 25.*

These therefore concern thee nothing at all, that art coming to Jesus Christ. thou art coming now, *Now is the accepted time; behold, now is the Day of Salvation, 2 Cor. 6. 2.* Now God is upon the Mercy Seat, now Christ Jesus sits by, continually Pleading the Victory of his Blood for Sinners; and now, even as long as this World lasts, this Word of the Text shall be still free, and fully fulfilled, *And him that cometh to me, I will in no wise cast out.*

Sinner, the greater Sinner thou art, the greater need of Mercy thou hast, and the more will Christ be glorified thereby: Come then, come and try: Come taste and see how good the Lord is to an undeserving Sinner.

Obj. But, says another, I am fallen since I began to come to Christ; therefore I fear I did not come a right, and so, consequently, that Christ will not receive me.

Ans. Falls are dangerous, for they dishonour Christ, wound the Conscience, and cause the Enemies of God to speak reproachfully. But it is no good Argument, I am fallen therefore, I was not coming aright to Jesus Christ. If David and Solomon, and Peter had thus objected against themselves, they had added to their Grievs; and yet, at least as much Cause as thou. A Man whose Steps are ordered by the Lord, and whose Goings the Lord Delights in, may yet be overtaken in a Temptation that may cause him to fall, *Psalms 37. 23, 24.* Did not Aaron fall; yea, and Moses himself? What shall we say of Hzekiah and Jehshaphat? There are therefore Falls and Falls: Falls pardonable, and Falls unpardonable: Falls unpardonable, are Falls against Light, from the Faith to

he despising of the trampling upon Jesus C^r. Ilt
nd his blessed Undertakings, *Heb. 6. 2, 3, 4, 5.*
10. 28, 29. Now as for such there remains no
nor: Sacrifice for Sin: Indeed, they have no
Heart, no Mind, no Desire to come to Jesus Christ
or Life, therefore they must perish: Nay, says
the Holy Ghost, 'tis impossible that they should be
renewed again unto Repentance; therefore these
God hath no compassion for, neither ought we,
but for other Falls, though they be dreadful (and
God will chastise his People for them) they do not
prove thee a Graceless Man, one not come to Je-
sus Christ for Life.

It is said of the Child in the Gospel, That while
he was yet a coming, the Devil threw him down,
and tore him, *Luke 9. 4.*

Dejected Sinner, it is no wonder that thou hast
not a Fall in coming to Jesus Christ; Is it not
rather to be wondred at, that thou hast not had
before this, a thousand Times a thousand Falls?
Considering,

1. What Fools we are by Nature.
2. What Weaknesses are in us.
3. What mighty Powers, the Fallen Angels,
our implacable Enemies, are.
4. Considering also, how often the coming Man
is benighted in his Journey, and also what Stum-
bling-Blocks do lye in his way.
5. Also his Familiars (that were so before) now
watch for his Halting, and seek by what Means
they may, to cause him to Fall by the Hand of their
strong Ones

What then? Must we, because of these Tempta-
tions, incline to Fall? No; Must we not fear
Falls? Yea, let him that thinketh he standeth,
take heed lest he Fall, *1 Cor. 10. 12.* Yet let
him not utterly be cast down; The Lord uphold-
eth all that Fall, and raiseth up those that are bow-
ed down. Make not light of Falls: Yet hast thou
fallen? Ye have, said *Samuel*, done all this Wicked-
ness, yet turn not aside from following the
Lord.

Lord; but serve him with a perfect Heart, and turn not aside, for the Lord will not forsake his People (and he counted the Coming Sinner one of them) because it hath pleased the Lord to make you his People, 1 Sam. 12. 20.

(Shall come to Me.)

Now we come to shew what Force there is in this Promise to make them come to him. All that the Father giveth Me, shall come to Me.

I will speak to this Promise.

First, In General.

Secondly, In Particular.

In General. This Word (shall) is confined to these (All) that are given to Christ. All that the Father giveth Me, shall come to Me. Hence I Conclude,

First, That coming to Jesus Christ aright, is an effect of their being (of God) given to Christ before. Mark! They shall come: Who? Those that are given: They come then, because they were given. *Thine they were, and thou gavest them me.* Now this is indeed a singular Comfort to them that are coming in truth to Christ. to think that the Reason why they come, is, because they were given of the Father before to him. Thus then may the coming Soul reason with himself as he comes. Am I coming indeed to Jesus Christ? This coming of mine is not to be attributed to me, or my Goodness; but to the Grace and Gift of God to Christ; God gave first my Person to him, and therefore hath now given me a Heart to come.

Secondly, This Word (Shall-come) maketh thy Coming, not only the Fruit of the Gift of the Father, but also the Purpose of the Son; for these words are a divine Purpose; they shew us the heavenly Determination of the Son. The Father hath given them to me, and they shall yet, they shall come to Me. Christ is as full in his Resolution to save those given to him, as is the Father in giving of them. Christ prized the Gift of his Father, He will lose nothing of it; he is resolved to

to JESUS CHRIST.

save it every whit by his Blood, and to raise it up again at the last Day; and thus he fulfills his Father's Will, and accomplisheth his own Desires, John 6. 39.

Thirdly, These Words (Shall-come) make thy coming to be also the Effect of an absolute Promise; Coming Sinner, thou art concluded in a Promise; thy coming is the Fruit of the Faithfulness of an absolute Promise. 'Twas this Promise, by the virtue of which thou at first receivest strength to come: And this is the Promise, by the Virtue of which thou shalt be effectually brought to him. It was said to *Abraham*, At this time will I come, and *Sarah* shall have a Son. This Son was *Isaac*. Mark! *Sarah* shall have a Son: There is the Promise; and *Sarah* had a Son: There was the fulfilling of the Promise: And therefore was *Isaac* called the Child of the Promise, Gen. 17. 19. Chap. 18. 10. Rom. 9. 9.

Sarah shall have a Son: But how if *Sarah* be past Age? Why, still the Promise continues to say, *Sarah shall have a Son*. But how if *Sarah* be Barren? Why still the Promise says, *Sarah shall have a Son*. But *Abraham's* Body is now dead; why the Promise is still the same: *Sarah shall have a Son*. Thus you see what Virtue there is in an absolute Promise: It carrieth enough in its own Bowels to accomplish the Thing promised, whether there be means or no in us to effect it. Wherefore this Promise in the Text being an absolute Promise, by Virtue of it, not by Virtue of our selves or by our own Inducements, do we come to Jesus Christ, for so are the Words of the Text; *All that the Father giveth Me, shall come to Me*.

Therefore is every sincere Comer to Jesus Christ, called also the Child of the Promise. Now my Brethren, as *Isaac* was, so are we the Children of the Promise, Gal. 4. 28. That is, we are the Children that God hath promised to Jesus Christ, and given to him; yea, the Children that Jesus Christ hath Promised, shall come to him. *All that the Father giveth me, shall come*.

Fourthly, This Word (shall come) engageth Christ, to communicate all manner of Grace to those thus given him, to make them effectually come to him, *They shall come*; that is, not if they will, but if Grace, all Grace, if Power, Wisdom, a new Heart, and the Holy Spirit, and all joining together, can make them come. I say, this Word (*shall come*) being absolute hath no Dependance upon our own Will, or Power, or Goodness; but it engageth for us, even God himself, Christ himself, the Spirit himself, When God had made that absolute Promise to Abraham that Sarah should have a Son, Abraham did not at all look at any Qualifications in himself, because the Promise looked at none; but as God had by the Promise absolutely promised him a Son, so he considered now, not his own Body now dead, nor yet the Barrenness of Sarah's Womb. He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God, being fully perswaded, that what he had promised he was able to perform, Rom. 4. He had promised, and had promised absolutely, *Sarah shall have a Son*: therefore Abraham looks that He, to wit, God, must fulfil the Condition of it. Neither is this Expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gives Glory to God. The Father also hath given to Christ a certain number of Souls for him to save; and He himself hath said *They shall come to him*. Let the Church of God then live in a joyful Expectation of the utmost Accomplishment of this Promise; for assuredly it shall be fulfilled, and not one Thousandth part of a Title thereof shall fail; *They shall come to Me*.

And now before I go any farther, I will more particularly enquire into the Nature of an Absolute Promise.

First, We call that an absolute Promise, that is made without any Condition: or more fully, thus; that is an absolute Promise of God or

to JESUS CHRIST.

of Christ, which maketh over to this or that Man any saving spiritual Blessing, without a Condition to be done on our part, for the obtaining thereof. And this we have in hand is such an one. Let the best Master of Arts on Earth shew me, if he can, any Condition in this Text, depending upon any Qualification in us, which is not the same Promise concluded, shall be by the Lord Jesus effected in us.

Secondly, An absolute Promise therefore is, as we say, without if, or and; that is, it requireth nothing of us, that it self might be accomplish'd, It saith not, *They shall* [if] *they will*; but, *They shall*: not, *They shall*, if they use the means; but, *They shall*. You may see that a Will, and the use of the Means, is supposed, though not expressed. But I answer, No, by no Means, that is as a Condition of this Promise, if they be at all included in the Promise, they are included there as the Fruit of the absolute Promise, not as if it expected the Qualification to arise from us. Thy People shall be willing in the Day of thy Power, *Psalms* 114. 5. This is another absolute Promise: But doth that Promise suppose a Willingness in us, as a Condition of God's making us willing? They shall be willing, if they are willing; or they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The Promise is absolute as to us, all that it engageth for its own accomplishment, is the mighty Power of Christ, and his Faithfulness to accomplish.

The difference, therefore, betwixt the absolute and conditional Promise is this.

First, They differ in their Terms. The Absolute Promise says, I will and you shall; the other, I will, you if you will; or Do this and thou shalt live, *Jer.* 38. 31. 32. 33. *Ezekiel.* 36. 24. 25. &c. *Hab.* 8. 7, 8, 9. &c. *Jeremiah*, 4. 1. *Ezek.* 18. 30. 31. *Mat.* 19. 21.

Secondly, They differ in their way of commu-

neciating good things to Men ; the absolute ones communicate things freely, only of Grace ; the other, if there be that Qualification in us that the Promise calls for, not else.

Thirdly, The absolute Promises therefore engage God, the other engages us I mean God only us only.

Fourthly, Absolute Promises must be fulfilled ; Conditional may or may not be fulfilled. The Absolute one must be fulfilled, because of the Faithfulness of God ; the other may not, because of the Unfaithfulness of Men.

Fifthly, Absolute Promises have therefore a Sufficiency in themselves, to bring about their own Fulfillings ; the Conditional have not so. The Absolute Promise is therefore a big-belly'd Promise, because it hath in it self a fulness of all desired things for us ; and will, when the time of that Promise is come, yield to us Mortals, that which will verily save us ; yea, and make us capable of answering the Demands of the Promise that is Conditional. Wherefore though there be a real, yea, an eternal Difference in these things (with others) betwixt the Conditional and Absolute Promise ; yet again in other Respects there is a blessed Harmony betwixt them ; as may be seen in these Particulars.

First, The Conditional Promise calls for Repentance, the Absolute gives it. *Acts* 5. 30. 31.

Secondly, The Conditional Promise calls for Faith, the Absolute Promise gives it, *Zep.* 3. 12. *Rom.* 15. 12.

Thirdly, The Conditional Promise calls for a new Heart, the Absolute Promise gives it ; *Ezek.* 36.

Fourthly, The Conditional Promise calleth for Holy Obedience, the absolute Promise giveth it or causeth it. *Ezek.* 37. 27.

And as they Harmoniously agree in this ; so again, the Conditional Promise blesteth the Man, who by the absolute Promise, is endued with its Fruit, as for Instance ;

First, The Absolute Promise maketh Man upright, and then the Conditional follows, saying, *Blessed are the Undeiled in the Way; that walketh in the Law of the Lord*, Psalm 119. 1.

Secondly, The Absolute Promise giveth to this Man the Fear of the Lord, and then the Conditional followeth, saying, *Blessed is every one that feareth the Lord*, Psalm 128. 1.

Thirdly, The Absolute Promise giveth Faith, and then this Conditional follows, saying, *Blessed is he that believeth*, Zep. 3. 12. Luke 1. 45.

Fourthly The Absolute Promise brings free Forgiveness of Sins; and the Conditional says *Blessed are they whose Transgressions are forgiven, and whose sin is covered*, Rom. 4. 7. 8.

Fifthly, The Absolute Promise says that God's Elect shall hold out to the End; then the Conditional follows with this Blessing; *He that shall endure to the End the same shall be saved*, 1 Pet. 1. 4. 5. 6. Mat. 24.

Thus do the Promises gloriously serve one another and us, in this their Harmonious Agreement.

Now the Promise under Consideration, is an Absolute Promise; *All that the Father giveth Me, shall come to me.*

This Promise therefore, is, as it is said, a Begg'd Promise, and hath in it self all those things to bestow upon us, that the Conditional calleth for at our Hands. They shall come! shall they come? yes, they shall come. But how if they want those things, those Graces, Power, and Heart, without which they cannot come? Why shall come answereth all this, and all things else that may in this Matter be objected. And here I will take the Liberty to amplify things.

Object. 1. But they are dead, dead in Trespasses and Sins; how shall they then come?

Answer. Why shall come can raise them from this Death. The Hour is coming and now is, that the Dead shall hear the Voice of the Son of God; and they that hear shall live. Thus there

therefore ~~this~~ Impediment by Shall come removed out of the way? They shall hear; they shall live.

Obj. Et. 2. But they are Satan's Captives; he takes them Captives at his Will, and he is stronger than they: How can they come?

Ans. Why, Shall come hath also provided a help for this. Satan hath bound that Daughter of Abraham so that she could by no means lift up her self; but yet Shall come let her free both in Body and Soul. Christ will have them turned from the Power of Satan unto God. But what must it be, if they turn themselves, or do some thing to merit of him to turn them? No he will do it freely, of his own good Will. Alas, Man whose Soul is possessed with the Devil, is turned whethersoever the Governour listeth, is taken captive by him, notwithstanding its Natural Powers, at his Will; but what will he do? Will he hold him when Shall come puts forth it self, (will he then let him) for coming to Jesus Christ? No, that cannot be; his Power is but the Power of a Fallen Angel, but Shall come is the Word of God; therefore Shall come must be fulfilled. and the Gates of Hell shall not prevail against it.

There were seven Devils in Mary Magdalen, too many for her to get from under the Power of; but when the time was come, that Shall come was to be fulfilled upon Her, they give place; fly from Her; and she comes (indeed) to Jesus Christ: According as it is written, *All that the Father giveth me, shall come to me.*

The Man that was possessed with a Legion *Mark 5.* was too much by them captivated, for him, by Human Force, to come; yea, had he had (to boot) all the Men under Heaven to help him, had He that said, He shall come, withheld his mighty Power: But when this Promise was to be fulfilled upon him, then he comes; nor could all their power hinder him from coming.

It was also this Shall come that perserved him from Death, when by these evil Spirits he was hurried hither and thither; and it was by the virtue of shall-come, that at last he was set at liberty from them, and enabled (indeed) to come to Christ. *All that the Father giveth me shall come to me.*

Obj. 3 They shall, (you say;) but how if they will not? And if so, then What can shall-come do?

Ans. True, there are some Men say, *We are Lords we will not come no more under thee.* Jer. 2. 31. But as God says in another case, (if they are concerned in shall-come to me) *They shall know whose word shall stand mine or theirs,* Jer. 44. 28. Here then is the case, we must now see who will be the Liar; he that saith, I will not; or he that saith, He shall come to me. You shall do come, says God: I will not come, saith the Sinner. Now, as sure as he is concerned in this shall-come, God will make that Man eat his own Words; for I will not, is the unadvised Conclusion of a crazy headed Sinner, but shall come was spoken by him, that is of Power to perform his word. Son, go work to day in my Vineyard, said the Father; but he answered and said I will not come. What now, will he be able to stand to his Refusal? Will He persue his desperate Denial? No; He afterwards repented and went. But how came he by that Repentance? Why, it was wrapped up for him in the absolute Promise; and therefore, notwithstanding He said, I will not, he afterwards repented and went. By this Parable Jesus Christ sets forth the Obstinacy of Sinners of the World, as touching their coming to him; they will not come; tho' threatned, yea, tho' Life be offer'd them upon condition of coming.

But now, when shall-come, the absolute Promise of God, comes to be fulfilled upon them, then they come; because by that Promise a Cure

Is provided against the Rebellion of their Wills: *Thy People shall be willing in the day of thy Power, Psal. 110. 3. Thy People, What People? Why, the People that thy Father hath given thee. The obstinacy and plague that is in the Will of that People, shall be taken away, and they shall be made willing; Shall-come will make them willing to come to thee.*

He that had seen *Paul* in the midst of his Outrages against Christ, his Gospel, and People, would hardly have thought that he would ever have been a Follower of Jesus Christ, especially since he went not against his Conscience in persecuting of them. He thought verily that he ought to do what he did. But we may see what *Shall-come* can do, when it comes to be fulfilled upon the Soul of a Rebellious Sinner; he was a chosen Vessel, given by the Father to the Son; and now the time being come, that *Shall-come* was to take him in Hand, behold he is over-mast'rd, astonish'd, and, with trembling and reverence, in a Moment becomes willing to be obedient to the Heavenly Call, *Acts 9.*

And were they not far gone (that you read of, *Acts 1.*) who had their Hands and Hearts in the Murder of the Son of God; and, to shew their resolvedness never to repent of that horrid Fact, said, *His blood be on us and our Children!* But must their obstinacy Rule? Must they be bound to their own Ruin, by the Rebellion of their stubborn Wills? No, not those of these the Father gave to Christ; wherefore at the times appointed, *Shall-come* breaks in among them; the absolute Promise takes them in Hand, and then they come indeed, crying out to *Peter*, and the rest of the Apostles, *Men and Brethren, what shall we do?* No stubbornness of Man's Will can stand, when God hath absolutely said the contrary; *Shall-come* can make them come as Doves to their Windows, that had afore resolved never to come to him. The Lord spake unto *Moses*, and to his People, by the Pro-

phets, but would he hear? No, he would not: But shall *Manassah* come off thus? No, He shall not. Therefore, He being also of those whom the Father had given to the Son, and also falling within the Bounds and Reach of Shall-come; at last shall come takes him in Hand, and then he comes indeed: He comes bowing and bending; he humbles himself greatly, and made Supplications to the Lord, and prayed unto him; and he was intreated of him, and had Mercy upon him, 2 Chron. 3. 33.

The Thief upon the Cross, at first did rail with his Fellow, upon Jesus Christ; but he was one that the Father had given to him, and therefore Shall come must handle him, and his rebellious Will: And behold, so soon as he is dealt withal, by Virtue of that absolute Promise, how soon he buckleth, leaves his Railing, falls to supplicating of the Son of God for Mercy, Lord, saith he, Remember me when thou comest into thy Kingdom, Mat. 27. 44. Luke 23. 42.

Object. 4. They shall come, say you; but how if they be blind, and see not the way? For some are kept off from Christ not only by the obstinacy of their Will, but by the Blindness of their Minds. Now, if they be Blind, how shall they come?

Answer. This Question is no^t, Are they blind? But, are they within the Reach and Power of Shall come? If so, that Christ that said, *They shall come*, will find them Eyes, or a Guide, or both, to bring them to himself. *Must is for the King:* If they shall come, they shall come; no Impediment shall hinder.

The *Thessalonians* Darkness did not hinder them from being the Children of Light; *I am come, said Christ, that they that see not, might see.* And if he saith, *See ye blind that have Eyes; Who shall hinder it?* Eph. 1. 8. John 9. 39. Isa 35. 18. Ch. 42. 8.

This Promise therefore is, as I said, a *legally* Promise, having in the Bowels of it, a *thing*

things that shall occur to the compleat fulfilling of it self; they shall come. But 'tis objected, that they are blind: Well, *shall come* is still the same and continueth to say, *they shall come to me*: Therefore he saith again, I will bring the Blind by a way that they know not; I will lead them in Paths that they know not; I will make Darkness Light before them; and a crooked things strait: These things will I do unto them, and not forsake them *Isa. 42. 16.*

Mark! I will bring them tho' they be blind; I will bring them by a Way they know not; I will, I will; and therefore they shall come to me.

object 5. But how if they have exceeded many in Sin, and so made themselves far more abominable? They are the Ring-leading Sinners in the Country, the Town or Family.

Ans. What then? Shall that hinder the Execution of *shall come*? It is not Transgressions, nor Sins, nor all their Transgressions in all their Sins, (if they by the Father are given to Christ, to save them) that shall hinder this Promise, that it should not be fulfilled upon them: In those days, and at that time, saith the Lord, the Iniquities of Israel shall be sought for, and not be found, *Jer. 32. 30.* Not that they had none; (for they bounded in Transgressions, *2. Chron. 36. 6. Ezek. 19. 48.*) but God would pardon, cover, hide, and put then away by Virtue of his absolute Promise, by which they are given to Christ to save them: And I will cleanse them from all their Iniquity, whereby they have sinned against me; and I will pardon all their Iniquity whereby they have transgressed against me, and it shall be to Me for a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear of all the good I do unto them, and they shall fear and tremble for all the Goodness, and all the Prosperity that I procure to them *Jer. 33. 8. 9.*

Object 6. But how if they have not Faith and Repentance? How shall they come then?

Answer. Why, he that saith, they shall come, shall he not make it out; If they shall come, they shall come; and He that hath said, they shall come, if Faith and Repentance be the way, as come as indeed thy are, then Faith and Repentance shall be given to them; for shall come must be fulfilled on them.

First, Faith shall be given them; I will also leave in the midst of the an afflicted and poor People, and they shall trust in the Name of the Lord. There shall be a Root of Jesse, and He shall rise to reign over the Gentiles; and He shall be the Gentiles trust, Zeph. 3. 12. Rom. 15. 12.

Secondly, They shall have Repentance: He is exalted to give Repentance; They shall come weeping and seeking the Lord their God. And again With Weeping and Supplication will I lead them, Acts 5. 30-31 Jer. 31. 9.

I told you before that an Absolute Promise hath all conditional Ones in the Belly of it, and also Provision to answer all those Qualifications that they propound to him that seeketh for their Benefit: And it must be so; for if shall come be an absolute Promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by Grace and his absolute Will fulfil it: Besides, since coming and believing is all one (according to John 6. 35.) He that cometh to me shall never hunger, and he that believeth in me shall never thirst.

Then when he saith, they shall come, 'tis as much as to say, they shall believe, and consequently repent, to the saving of the Soul. So then, the present want Faith and Repentance cannot make this Promise of God of none effect, because that this Promise hath in it, to give what others call for and expect. I will give them my Heart; I will give them my Spirit; I will give them Repentance; I will give them Faith. Mark these Words! If any Man be in Christ he is a new Creature.

But how came he to be a new Creature since none can create but God? Why, God indeed doth make them new Creatures. Behold, saith he, I will make all things new. And hence then it follows, even after he had said they are new Creatures; And all things are of God; that is, all this new Creation standeth in the several Operations, and special Workings of the Spirit of Grace, who is God, 2 Cor. 5. 17. 18.

Obj. 7. But how shall they escape all those dangerous and damnable Opinions, that like Rocks and Quick-Sands, are in the way in which they are going?

Answ. Indeed, this Age is an Age of Errors; if ever there was an Age of Errors, in the World; but yet the Gift of the Father, laid claim to by the Son in the Text, must needs escape them, and in Conclusion come to him. There are a Company of Shall-comes in the Bible, that doth secure them. Not but that they may be assaulted by them; yea, and also, for the time, entangled and detained by them from the Bishop of their Souls; but these Shall comes will break those Chains and Fetters that those given to Christ are entangled in, and they shall come, because he hath said, they shall come to him.

Indeed, Errors are like that Whore of whom you read in the Proverbs, that sitteth in her Seat in the High-Places of the City, to call Passengers who go right in their Way, Prov. 9. 13. 14. But the Persons, as I said, that by the Father are given to the Son to save them, are fit one time or other, to be secured by shall come to me.

And therefore of such it is said, God will guide them with his Eye, with his Counsel, by his Spirit, and that in the way of Peace; by the Springs of Water; and into all Truth, Psal. 32. 8. Psal. 73. 24. John 16. 13. Luke 1. 79. Isa. 47. 10. So then, he that hath such a Guide (and all that the Father giveth to Christ shall have it) he shall escape those Dangers, he shall not err in the way; yea, the

who' he be a Fool, he shall not err therein, *Iſa. 35.* For of every ſuch an one it is ſaid, *Thine Ears ſhall hear a Word behind thee, ſaying, This is the Way, walk in it, when ye turn to the Right-Hand, and when ye turn to the Left, Iſa. 30. 21.* There were Thieves and Robbers before Chriſt's coming, as there are alſo now; But, ſaith he, *the Sheep did not hear them.*

And why did they not hear them? But becauſe they were under the Power of *Shall come*; that abſolute Promiſe, that had the Grace in it ſelf to beſtow upon them, as could make them able rightly to diſtinguiſh his Voice, *My Sheep hear my Voice*: But how came they to hear it? Why, to them it is given to know and to hear, and that diſtinguiſhingly, *John 10. 8. 16. Chap. 5. 25. Eph. 5. 14.*

Father.] The very plain Sentence of the Text makes Proviſion againſt all theſe Things; for, ſaith it, *All that the Father giveth me, ſhall come to me*; that is, ſhall not be ſtopped, or be allured to take up any where ſhort of me; nor ſhall they turn aſide to abide with any beſides me.

Shall come (to me.)

To me.] By theſe Words there is farther inſinuated (tho' not expreſſed) a double Cauſe of their coming to him.

Fiſt There is in Chriſt a Fulneſs of All-ſufficiency of that, even of all that which is needful to make us happy

Secondly, Thoſe that indeed come to him, do therefore come to him, that they may receive it at his Hand. For the firſt of theſe, There is in Chriſt a Fulneſs of All-ſufficiency of all that, even of all that which is needful to make us happy. Hence it is ſaid, For it pleaſed the Father that in him ſhould all Fulneſs dwell And again, *Of his Fulneſs we have all received, and Grace for Grace, Col. 1. 19. John 1. 16.* It is alſo ſaid of him, that his Riches are unſearchable; *The unſearchable Riches of Chriſt, Eph. 3. 8.* Hear what he ſaith of himſelf; Riches and Honour are with me, even durable Riches and Righteouſneſs: *My Fruit is better than*

Gold; yea, then fine Gold; and my Revenue than choice Silver: I lead in the Way of Righteousness, in the midst of the Paths of Judgment, that I may cause them that love me to inherit Substance. And I will fill their Treasures
Prov. 18. 19.

This in General. But more particularly.

First, There is that Light in Christ, that is sufficient to lead them out of, and from all that Darkness in the midst of which all others, but them that come to him stumble, and fall, and perish: I am the Light of the World, saith he: He that followeth me, shall not abide the Darkness, but shall have the Light of Life, John 8. 12. Man by Nature is in Darkness, and walketh in Darkness, and knoweth not whether he goes, for he hath blinded his Eyes; neither can any thing, but Jesus Christ, lead Men out of this Darkness; Natural Conscience cannot do it; the Ten Commandments though in the Heart of Man, cannot do it. This Prerogative belongs only to Jesus Christ.

Secondly, There is Life in Christ, that is to be found no where else, John 5. 40. Life as a Principle in the Soul, by which it shall be acted and enabled to do that which, thro' him is pleasing to God; he that believes in, or cometh to me, saith he (as the Scriptures have said) out of his Belly shall flow Rivers of living Water, John 7. 38. Without this Life a Man is dead, whether he be bad, or whether he is good; that is, good in his own and other Men's Esteem. There is no true and eternal Life, but what is in the (Me) that speaketh in the Text.

There is Life for those that come to him, to be had by Faith in his Flesh and Blood; he that eateth me, shall live by me, John 4. 57.

And this is a Life against that Death that comes by the Guilt of Sin, and the Curse of the Law, under which all Men are. and for ever must be, unless they eat (me) that speaks in the Text; Who so feedeth me, saith he, feedeth Life; Deliverance from that

that everlasting Death and Destruction, that without me he shall be devoured by. Prov. 8.

Nothing is more desirable than Life, to him that hath in himself the Sentence of Condemnation; and here only is Life to be found: *The Life, to wit, Eternal Life, This Life is in the Son.* That is, in him that saith in the Text, *All that the Father hath given me, shall come to me,* 1 John, 7. 10.

Thirdly, The Person speaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, because of the Glory of his Righteousness, by, and in which he presenteth them aimable and spotless in his sight; neither is there any way besides him, to come to the Father; *I am the Way* (saith he) *the Truth and the Life; no Man cometh to the Father, but by me,* John 14. 6. All other Ways to God, are dead and damnable; the destroying Cherubims stand with flaming Swords, turning every Way to keep all others from his Presence, Gen. 3. 24. I say, all others, but them that come by him.

I am the Door, by me, saith he, *If any Man enter in he shall be saved,* John 10. 9.

The Person speaking in the Text is he, and only he, that can give stable and everlasting Peace; therefore, saith he, *My Peace I give unto you: My Peace, which is a Peace with GOD, Peace of Conscience, and that of an everlasting Duration. My Peace, Peace that cannot be matched, Not as the World giveth, give I unto you; for the World's Peace is but carnal and transitory, but mine is Divine and Eternal. Hence it is call'd the Peace of God, that passeth all Understanding.*

Fourthly, The Person speaking in the Text, hath enough of all Things truly spiritually good, to satisfy the desire of every longing Soul; And Jesus stood, and cried, saying, *If any Man thirst, let him come unto me and drink. And to him that is a thirst,*

chief, I will give of the Fountain of the Water of Life freely, John 7. 37. Rev. 21. 6.

Fifthly, With the Person speaking in the Text is Power to perfect, defend, and deliver those that come to him for Safeguard. All Power, said he, in Heaven and Earth, are given to me, Mat. 28. 18.

Thus might I multiply Instances in this Nature in abundance: But,

Sixthly, They that in Truth do come to him do therefore come to him, that they may receive it at his Hand; they come for Light, they come for Life, they come for Reconciliation with God; they also come for Peace, they come that their Souls may be satisfied with Spiritual Goods and that they may be protected by him against all spiritual and eternal Damnation; and he alone is able to give them all this, to the filling of their Joy to the full, as they also find when they come to him.

This is evident;

First, From the plain Declaration of those that already are come to him; Being justified by Faith we have Peace with God, through our Lord Jesus Christ by whom also we have access with Boldness, unto the Grace, wherein we stand, and rejoice in the Hope of the Glory of God, Rom. 5.

Secondly, 'Tis evident also, in that while they keep their Eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual Joy; God forbid, said Paul, that I should glory, save in the Cross of our Lord Jesus Christ. Yea, and I account all things but loss, for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law; but that which is through the faith of Christ, the Righteousness which is of God by Faith, Phil. 3. 7, 8, 9.

Thirdly, 'Tis evident also, by their earnest Desires

res, that others might be made Partakers of
their Blessedness. Brethren, said Paul, my Heart's
Desire, and Prayer to God for Israel is, that they might
be saved: That way that he expected to be saved
himself. As he saith also to the Galatians; Bre-
thren, saith he, I beseech you be as I am, for I am as ye
are; that is, I am a Sinner; as ye are. Now I be-
seech you seek for Life, as I am seeking of it; as
who should say, For there is a Sufficiency in the
Lord Jesus both for me and you.

Fourthly, 'Tis evident also, by the Triumph that
such Men make over all their Enemies, both bodi-
ly and ghostly: Now, thanks be to God, said Paul, who
hath set us always to triumph in Jesus. And who shall sepa-
rate us from the Love of Christ our Lord? And again,
O Death, where is thy Sting? O Grave, where is thy Vic-
tory? The Sting of Death is Sin, and the strength of sin
is the Law, but thanks be to God, who giveth us the Vic-
tory, through our Lord Jesus Christ, 1 Cor. 2. 14. Rom. 8.
39. 1 Cor. 15. 55, 56.

Fifthly, 'Tis evident also, for that they are made
by the Glory of that which they have found in
him, to suffer and endure what the Devil and Hell
it self hath, or could invent, as a means to sepa-
rate them from him. Again, who shall separate
us from the Love of Christ? Shall Tribulation,
or Distress, or Persecution, or Famine, or Naked-
ness or Peril, or Sword? (As it is written, for thy
sake we are killed all the Day long; we are accoun-
ted as Sheep for the Slaughter.) Nay, in all these
things we are more than Conquerors, thro' him
that loved us. For I am perswaded that neither
Death nor Life, nor Angels, nor Principalities
nor Powers, nor things present, nor things to
come, nor Height nor Depth, nor any other
Creature, shall be able to separate us from the Love
of God which is in Christ Jesus, Rom. 8.

Shall come (to me.) O! the Heart attracting
Glory that is in Jesus Christ (when he is disco-
vered) to draw those to him that are given to him
of the Father! Therefore those that came of old
render'd

render'd this as the Cause of their coming to him
And we beheld the Glory, as of the only begotten
of the Father, *John* 1. 14. And the reason why
others come not, but perish in their Sins, is for
want of a sight of his Glory. If our Gospel be
hid, it is hid to them that are lost; in whom the
God of this World hath blinded the Minds of them
that believeth not, lest the glorious Light of the
Gospel of Christ who is the Image of God, should
shine unto them, *2 Cor.* 4.

There is, therefore, heart pulling Glory in Je-
sus Christ, which when discover'd, draws the
Man to him; wherefore by *shall come to me*. Christ
may mean, when his Glory is discover'd, then
they must come, then shall they come to me.
Therefore, as the true Comers come with weeping
and relentings, as being sensible of their own
Vileness; so again it is said, that the Ransomed
of the Lord shall return and come to *Zion*, with
Singing and everlasting Joy upon their Heads;
they shall obtain Joy and Gladness, and Sorrow,
and Sighing shall fly away: That is, at the sight
of the Glory of that Grace, that shews it self to
them now, in the Face of our Lord Jesus Christ,
and the Hopes that they may now have of being
with him in the Heavenly Tabernacles. There-
fore it saith again, With Gladness and Rejoicing
shall they be brought; they shall enter into the
King's Palace, *Isa.* 35. 10. *Ch.* 11. 11. *Psal.* 14. 15.

There is therefore, Heart attracting Glory in
the Lord Jesus Christ; which, when discover'd,
subjects the Heart to the Word, and makes us
come to him.

'Tis said of *Abraham*, that when he dwelt in
Mesopotamia, the God of Glory appear'd unto him,
Acts 7. 2. saying, Get thee out of thy Country,
And what then? Why, away he went from his
House and Friends, and all the World could not
stay him. Now as the Psalmist says, Who is
the King of Glory? He answers, The Lord
mighty in Battel. And who was that but he that

spoiled

spoiled Principalities and Powers, when he did hang on the Tree, triumphing over them thereon? And who was that, but Jesus Christ, even the Person speaking in the Text: Therefore he saith of *Abraham*, He saw his Day: Yea, saith he to the Jews, your Father *Abraham* rejoiced to see my Day, and he saw it, and was glad, Psal. 24 8. Col. 2. 14. James 1. 8. John 8. 56.

Indeed, the Carnal Man says (at least) in his Heart, Isa. 53. 2. There is no Form or Comeliness in Christ; and when we shall see him, there is no Beauty that we should desire him: But he lies; this he speaks, as having never seen him. But they that stand in his Word, by the Help of his Holy Spirit they will tell you other Things. But we, say they, all with open Face beholding as in a Glass the Glory of the Lord, are changed into the same Image, from glory, to glory, 2 Cor. 3. 18. They see glory in his Person, glory in his Undertakings, glory in the Merit of his Blood. and glory in the Perfection of his Righteousness; yea, heart affecting, heart sweetning, and heart-changing glory!

Indeed his Glory is vail'd, and cannot be seen, but as discover'd by the Father, Mat. 11. 27. It is vail'd with Flesh, with meanness of Descent from the Flesh, and with that Ignominy and Shame that attended him in the Flesh, but they that can, in God's Light, see thro' these Things, they shall see glory in him, yea, such glory as will draw and pull their Hearts unto him.

Moses was the adopted Son of *Pharaoh's* Daughter, and for ought I know, had been King at last, had he then conformed to the present Vanities that was there at Court; but he could not, he would not do it. Why, what was the Matter? Why, he saw more in the worst of Christ (bear with the Expression) than he saw in the best of all the Treasures of the Land of *Egypt*. He refused to be called the Son of *Pharaoh's* Daughter; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteem

esteeming the Reproach of Christ greater Riches than the Treasures in Egypt. For he had respect to the Recompence of Reward. He forsook Egypt, not fearing the Wrath of the King. But what embolden'd him thus to do? Why, he endured, for he had a sight of the Person speaking in the Text) he endured, as seeing him who is invisible. But, I say, would a sight of Jesus have thus taken away *Moses's* Heart from a Crown, a Kingdom, had he not by that sight seen more in him, than was to be seen in them? Heb. 11. 24.

Therefore when he saith, Shall come to Me. he means, they shall have a discovery of the Glory of the Grace that is in him; and the Beauty and Glory of that, is of such Virtue, that it constrains and forces with that blessed Violence, the Hearts of those that are given to him.

Moses, of whom we spake before, was no Child when he was thus taken with the beauteous Glory of his Lord; he was 40 Years old, and so consequently was able, being a Man of that Wisdom and Opportunity as he was, to make the best Judgment of the Things, and of the Goodness of them that was before him in the Land of Egypt. But he, even he it was, that set that low Esteem upon the Glory of Egypt, as to count it not worth the meddling with, when he had a sight of this Lord Jesus Christ. This wicked World thinks, that the Fancies of a Heaven, and a Happiness hereafter, may serve well enough to take the Heart of such as either have not the World's good Things to delight in; or that are Fools, and know not how to delight themselves therein: But let them know again, that we have had Men of all Ranks and Qualities, that have been taken with the Glory of the Lord Jesus, and have left all to follow him: As *Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon*, and who not, that had either Wit or Grace to favour heavenly Things? Indeed, none can stand off from him, nor any longer hold out against him, to whom he reveals the glory of his Grace.

And him that cometh to me (I will in no wise cast out.)

By these Words, our Lord Jesus doth set forth (yet more amply) the great Goodness of his Nature towards the coming Sinner. Before he said, They shall come; and he declares that with Heart and Affections, he will receive them. But by the way, let me speak one Word or two to the seeming Conditionality of this Promise, with which I now have to do. [And him that cometh to me, I will in no wise cast out.] Where it is evident (may some say) that Christ's receiving us to Mercy depends upon our coming, and so our Salvation by Christ is Conditional. If we come, we shall be received; if not, we shall not; for that it is fully intimated by the Words. The Promise of Reception is only to him that cometh. And him that cometh. I answer, that the coming in these words mention'd, as a Condition of being received to Life is that which is promised, yea, concluded to be effected in us by the Promise going before. In those latter Words, coming to Christ, is implicitly requir'd of us; and in the Words before, that Grace that can make them come, is positively promised to us. [All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. Hence we come to Christ, because it is said, We shall come; because it is given us to come. So that the Condition which is expressed by Christ in these latter Words, is absolutely promised in the Words before. And indeed the coming here intended, is nothing else but the effect of Shall come to me. They shall come, and I will not cast them out.

(And him that cometh.)

He saith not, and him that is come, but him that cometh.

To speak to these Words,

1. In General
2. More Particularly.

In General: They suggest unto us these Four Things.

Fi. 12.

First, That Iesus Christ doth build upon it, that since the Father gave his People to him, they shall be enabled to come unto him. *And him that cometh*. As who should say, I know that since they are given to Me, they shall be enabled to come unto Me. He saith not, if they come, or I suppose they will come; but, *and him that cometh*. By these words therefore he shews us, that he addresseth himself to the receiving of them whom the Father gave to him, to save them: I say, he addresseth himself, or prepareth himself to receive them: By which, as I said, he concludeth or buildeth upon it, that they shall indeed come to him. He looketh that the Father should bring them into his Bosom, and so stands ready to embrace them.

Secondly, Christ also suggesteth by these Words, that he very well knoweth who are given to him, not by their coming to him, but by their being given to him. *All that the Father giveth me, shall come to me; and him that cometh, &c.* This (him) he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, even because the Father hath given him to him, John 10. I know my Sheep, saith he: Not only those that already have knowledge of him; but those too that are yet ignorant of him. Other Sheep have I, said he, that are not of this fold: Not of the Jewish Church; but those that lie in their Sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth, from a supposition that some Mischief might befall him there, *Be not afraid* (saith the Lord Iesus to him) *but speak and hold not thy Peace, for I have much People in this City*, John 10. 16. Acts 18. 9, 10. The People that the Lord here speaks of, were not at this time accounted his, by Reason of a Work of Conversion, that already had passed upon them, by virtue of the Gift of the Father, for he had given them unto him; therefore was Paul to stay here, to speak the Word of the Lord to them, that by his speaking, the Holy Ghost might effectually work over the

that he Souls, to the causing them to come to him,
who was also ready with Heart and Soul to receive
them.

Thirdly, Christ by these Words also suggesteth,
that no more come unto him than indeed are gi-
ven him of the Father; for the him in this place
is one of the (All) that by Christ was mentioned
before. All that the Father giveth me, shall come
to me; and every him of that All, I will in no
wise cast out. This the Apostle insinuateth where
he saith, He gave some Apostles and some Pro-
phets, and some Evangelists, and some Pastors,
and Teachers, for the perfecting of the Saints, for
the Work of the Ministry, for the edifying of the
Body of Christ; 'till we come in the Unity of
Faith, and in the Knowledge of the Son of God,
unto a perfect Man, unto the Measure of the
Stature of the Fulness of Christ, Eph. 4. 11

Mark! as in the Text, so here he speaketh of
All;) Until we all come: We (all!) All who
do come are that the Father giveth to Christ.
This is farther insinuated, because he calleth this
All, the Body of Christ, the Measure of the Stature
of the Fulness of Christ: By which he means
the universal Number given, to wit, the true Elect
Church; which is said to be his Body and Fulness,
1st. 1. 22, 23.

Fourthly, Christ Jesus by these Words farther
suggesteth, that he is well content with this Gift
of the Father to him, All that the Father giveth
me, shall come to me; and him that cometh to me,
I will in no wise cast out. I will heartily, willingly,
and with great content of Mind, receive him.

They shew us also, that Christ's Love in recei-
ving, is as large as the Father's Love in giving,
and no larger. Hence he thanks him for his Gift;
and also thanks him for hiding of him: and his
things from the rest of the Wicked, Mat. 9. 25.
Luke 10. 21.

But Secondly, and more particularly, And (him)
that cometh. And (him!) This Word (him;) by
it

it Christ looketh back to the Gift of the Father, and not only in the lump and whole of the Gift, but to the very him of that Lump. As who should say, I do not only accept of the Gift of my Father in general, but have a special Regard to every one of them in particular; and will spare not only some of the greatest part, but every him, every dole. Not an Hoof of (All) shall be lost, or left behind. And, indeed, in this he consenteth to the Father's Will; which is, That of (All) that he hath given him, he should lose nothing, *John* 6. 39.

And him] Christ Jesus also, by his thus dividing the Gift of the Father into (hims) and by his speaking of them in the singular Number, shews what a particular Work shall be wrought in each one at the time appointed of the Father. And it shall come to pass in that Day, saith the Prophet, that the Lord shall beat off from the Channel of the River, to the Streams of *Egypt*; and ye shall be gathered one by one, O ye Children of *Israel*. Here are the (Hims) one by one to be gathered to him by the Father, *Isa.* 35. 12.

He shews also hereby, that, tho' no Lineage Kindred or Relation, can at all be profited by any Outward or Carnal Union with the Person that the Father hath given to Christ. 'Tis only him, the given him, the coming him; that he intends absolutely to secure. Men make a great ado with the Children of Believers! and O, the Children of Believers! But if the Child of the Believer is not the him, concerned in the absolute Promise, it is not these Men's great Cry, nor yet what the Parent or Child can do, that can Interest him in this Promise of the Lord Christ; this absolute Promise.

And him.] There are divers sorts of Persons that the Father hath given to Jesus Christ; they are not all of one Rank, of one Quality. Some are High, some Low; some are Wise, some Fools; some are more Civil, and complying with the Law, some are more prophane and averse to him.

Father and his Gospel. Now, since those that are given to him, are in some sense to diverse; and again, since he yet saith, and him that cometh, &c. He saith that doth give us to understand, that he is not as Men, for picking and chusing, to take a Best, and leave a Worst; but he is for him that the Father doth give him, and that cometh to him, he will not alter nor change it; a good for a Bad, or a Bad for a good, (Lev. 27. 9.) But will take him as he is, and will save his Soul.

There is many a sad Wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by Him.

It is said of those that the Father hath given to Christ, That they have done worse than the Heathen: That they were Murtherers, Thieves, Drunkards, unclean Persons; and what not? But he has received them, washed them, and saved them. A fit Emblem of this sort is that wretched Instance mentioned in the Sixteenth of Ezekiel, that was cast out in a stinking Condition that no Eye pitied, to do any of the things there mentioned unto it, or to have Compassion upon it: No Eye, but his that speaketh in the Text

(And him.) Let him be as red as Blood, let him be as red as Crimson. Some Men are Blood-red Sinners, Crimson Sinners Sinners of a double Dye, dip'd and dip'd again, before they come to Jesus Christ. Art thou that readest these Lines such an one? Speak out Man, art thou such an one? And art thou now coming to Jesus Christ for the Mercy of Justification, that thou mightest be made White in his Blood, and be covered with his Righteousness? Fear not; for as much as this thy coming betokeneth, that thou art of the Number of them that the Father hath given to Christ, so he will in no wise cast thee out. Come Now, saith Christ, and let us reason together; though your Sins be as Scarlet, they shall be as White as Snow; though they be as red as Crimson, they shall be as Wool. Isa. 1. 18.

And him.] There was many a strange him came to Jesus Christ, in the Day of his Flesh, but he received them all, without turning any away. Speaking unto them of the Kingdom of God, and healing such as had need of healing, *Luke 9. 11. Chap. 4. 40.* These Words, and him, are therefore words to be wondred at. That not one of them, who by virtue of the Father's Gift and Drawing, are coming to Jesus Christ; I say, that not one of them, whatever they have been, should be rejected, or set by, but admitted to a Share in his Saving Grace. 'Tis said in Luke, That the People wondred at the gracious Words that proceeded out of his Mouth, *Luke 4. 22.* Now this is one of his gracious Words; these Words are like Drops of Honey, as it is said, *Prov. 16. 24.* Pleasant Words are as a Honey-Comb, sweet to the Soul, and Health to the Bones. These are gracious Words indeed, even as full as a faithful and a merciful High Priest could speak them. *Luther* ~~saith~~ *when Christ speaketh, he hath a Mouth as wide as Heaven and Earth.* That is to speak fully to the Encouragement of every sinful him that is coming to Jesus Christ. And that this Word is certain, hear how himself confirms it: Heaven and Earth (saith he) shall pass away, but my Word shall not pass away, *Isa. 63. 1. Mat. 24. 35.*

It is also confirmed by the Testimony of the Four Evangelists, who gave faithful Relations of his loving Reception of all sorts of coming Sinners, whether they were Publicans, Harlots, Thieves, possessed of Devils, Bedlams, and what not? *Luke 9. 1. Mat. 21. 21. Luke 15. and Chap. 23. 42. Mark 19 9. Chap. 5. 1.*

This then shews us,
1st. The greatness of the Merits of Christ.
2^{dly}. The willingness of his Heart, to impute them for Life to the great, if coming Sinners.
3^{dly}. This shews us the greatness of the Merits of Christ; for it must not be supposed, that his words

are bigger than his worthiness. He is strong to execute. He can Do as well as Speak. He can do exceeding abundantly more than we can ask or think, even to the uttermost and outside of his Word, Eph. 3. 20.

Now then, since he concludeth any coming to him, it must be concluded, that he can save to the uttermost sin, any coming to him.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in Righteousness; and therefore, by his Word, we are to judge how mighty he is to save, Isa. 63. 1.

He speaketh in Righteousness, in very Faithfulness, when he began to build his blessed Gospel-fabrick, the TEXT; it was for that he had first laid down, and counted the Cost; and for that he knew he was able to finish. What, Lord, any him! Any him that cometh to Thee! This is Christ worth looking after; this is a Christ worth coming to.

This then should learn us diligently to consider the natural Force of every Word of God; and to judge of Christ's Ability to Save, not by our Sins, nor by our shallow Apprehensions of his Grace, but by his Word, which is the true Measure of Grace. And if we do not judge thus, we shall dishonour his Grace; lose the Benefit of his Word, and needlessly fright ourselves into many Discouragements thro' coming to Jesus Christ. Him, any him that cometh, hath sufficient from this Word of Christ to feed himself with Hopes of Salvation. As thou art therefore coming, Oh, thou coming sinner, judge thou whether Christ can save thee, by the true Sense of his Words. Judge, coming sinner, of the Efficacy of his Blood, of the Perfection of his Righteousness, and of the Prevalency of his Intercession by his Word. And him, saith he, that cometh to me, I will in no wise cast out. In no wise, that is, for no Sin; Judge therefore by his Word, how able he is to save thee. It is laid of God's Sayings to the Children of Israel,

There failed not ought of any good thing which the Lord had spoken to the House of Israel; all came to pass. And again, Not one thing has failed of all the good things which the Lord your God spoke concerning you; all are come to pass unto you; and not one thing has failed thereof. Joshua 21, 45. c. 23. 14.

Coming Sinner. What Promise thou findest in the Word of Christ, strain it whither thou canst, so thou dost not corrupt it, and his Blood and Merits will answer all what the Word says, or any true Consequence that is drawn therefrom, that we may boldly venter upon: As here in the Text, he says [and him that cometh] indefinitely, without the least intimation of the Rejection of any, tho never so great if he be a coming Sinner. Take it then for granted, That thou, whoever thou art, if coming, art intended in these Words; neither shall it injure Christ at all, if, as *Benhadad's* Servants served *Ahab*, thou shalt catch him at his Word. Now, says the Text, the Man did diligently observe whether any thing would come from him (to wit any word of Grace) and did hastily catch it. And it happen'd, that *Ahab* had called *Benhadad* his Brother. The Man replied therefore, Thy Brother *Benhadad*! Catching him as his Word, 1 Kings, 20, 33. Sinner, coming Sinner, serve Jesus Christ thus, and he will take it kindly at thy Hands. When he, in his Argument, called the *Cananitish* Woman Dog, she catch'd him at it, and said *Truth, Lord, yet the Dogs eat of the Crumbs that fall from their Master's Table.* I say she catch'd him thus in his Words, and he took it kindly, saying, *O Woman, great is thy Faith, be it unto thee, even as thou wilt.* Matthew 15, 26. Catch him coming Sinner; catch him in his Words, surely he will take it kindly, and will not be Offended at thee.

2dly The other thing that I told you, shewed from these Words. is this, The willingness of Christ's Heart, to impute his Mercies for Life.

to the great, if coming Sinner. And him that
; all ometh to me I will in no wise cast out.

fail- The awakened coming Sinner, doth not so
your- easily Question the Power of Christ, as his Wil-
pass- lingness to save him; Lord if thou wilt thou
reof- canst, said one, Mark, 1. 40. He did not put
the If upon his Power but upon his Will. He
eft in- concluded He could, but he was not fully per-
canst- suaded that He would. But we have the same
and- Ground to believe He will, as we have to believe
s, on- he can, and indeed Ground for both, is the
rom, Word of God. If he was not willing, why did
re in- he Promise? Why did he say, He would receive
ndefi- the coming Sinner? Coming Sinner, take notice
Reje- of this; we use to plead Practises with Men, and
a co- why not with God likewise? I am sure we have
That- no more Ground for one then the other; for
ended- we have to plead the Promise of a faithful God.
it at- Jacob took him there? Thou saidst (said he) I will
shall- surely do thee good, Gen. 32, 12. For from this
t, the Promise he concluded that it followed in Rea-
thing- son, He must be willing.

grace- The Text also gives some Ground for us to
that- draw the same Conclusions; And him that coming
Man- to me, I will in no wise cast out. Here is his
Catch- willingness asserted, as well as his Power, sugges-
inner- ted. It's worth your Observation, that Abraham's
nd he- Faith considered rather God's Power, then his
in his- Willingness: that is, he drew his Conclusion, I
g, she- shall have a Child, from the Power that was in
he Deg- God, to fulfill the Promise to him; for he con-
I say- cluded He was Willing to give him one, else
ook in- He would not have Promis'd one. He staggered
it: you- not at the Promise of God through Unbelief,
h him- but was strong in Faith, giving Glory to God;
ords, being fully perswaded, that what he had promis'd,
be Of- he was able to perform. Rom. 4. 20, 21. But
ewed- Willingness too? No. there was no shew of Rea-
ness of- son for that, because he had promised it: In-
Life- stead, had he not promis'd it, he might have said

fully doubted it; but since he had Promis'd it, there was left no ground at all for doubting, because his willingness to give a Son, was demonstrated in his promising him a Son. These Words therefore, are sufficient Ground to encourage any coming Sinner, that Christ is willing to his Power, to receive him; and since he hath power also to do what he will, there is no Ground at all left to the coming Sinner, any more to doubt, but to come in full Hope of acceptance, and of being received unto Grace and Mercy, *And him that (cometh)* He saith not And him that is come; but, and him that cometh. That is, And him whose Heart begins to move after me, who is leaving all for my sake; *Him*, who is looking out, who is on his Journey to me. We must therefore distinguish between coming and being come to Jesus Christ. He that is come to him, has attain'd of him more sensibly what he felt before he wanted, then he has, that is but yet coming to him.

A Man that is come to Christ, hath the Advantage of him that is but coming to him, and that in Seven Things.

First, He that is come to Christ, is nearer to him, then he that is but coming to him; for he that is but coming to him; is yet in some Sense at a distance from him; as it is said of the coming Prodigal. And while he was yet a great way off, Luke, 15. Now, that that is nearest to him has the best Sight of him, and so is able to make the best Judgment of his most wonderful Grace and Beauty; as God says Let them come near, then let them speak. And as the Apostle John says; And we have seen and do testify, that God sent his Son to be a Saviour of the World, 1st John 4. 14. He that is not yet come, though he is coming, is not fit, not being indeed capable to make that Judgment of the Worth and Glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it. There

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and Sinner, suspend thy Judgment till thou art come nearer.

Secondly, He that is come to Christ, has the Advantage of him that is but coming in that he is eased of his Burthen, for he that is but coming, is not eased of his Burden, Matth. 11. 28. He that is come, hath cast his Burden upon the Lord; but he that is but coming, hath it yet, as to Sense and Feeling, upon his own Shoulders. Come unto me, all ye that labour and are heavy laden; and I will give you rest; and so he implies, that their burden, though they are coming, is yet upon them; and so will be, till indeed they are come to him.

Thirdly, He that is come to Christ, has the Advantage of him that is but coming, in this also, namely; He hath drank of the Sweet and Soul-refreshing Water of Life; but he that is but coming, hath not. If any Man thirst, let him come unto me, and drink.

Mark, He must come to him before he drinks; according to that of the Prophet, Ho! every one that thirsteth, come ye to the Waters. He drinketh not as he cometh, but when he is come to the Waters, John 7. 34. Isa. 45. 1.

Fourthly, He that is come to Christ has the Advantage of him that as yet is but coming, in this also, to wit, He is not terrified with the Noise, and as I may call it, Hue and Cry, which the Avenger of Blood makes at the Heels of him that yet is but coming to him. When the Slayer was upon the flight to the City of his Refuge, he had the noise or fear of the Avenger of Blood at his Heels, but when he was come to the City, and was entered thereinto, the Noise ceased: Even so it is with him that is coming to Jesus Christ: He heareth many a dreadful Sound in his Ear; Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore He saith, Come, and I will give you rest; and so he again, We that have been led, do enter into

rest, as he saith, &c. Hebrews the 4th.

Fifthly, He therefore that is come to Christ, is not so subject to those Dejections and castings down by reason of the Rage and Assaults of the evil One, as is the Man that is but coming to Jesus Christ (tho' he has Temptations too) and while he was yet coming, the Devil threw him down, and tore him, Luke 6. 42. For he has (tho' Satan still reareth upon him) those experimental Comforts and Refreshments to wit, in his Treasury, to present himself with, in times of Temptation and Conflict, which he that is but coming, has not.

Sixthly, He that is come to Christ, has the Advantage of him that is but coming to him; in this also, to wit, He hath upon him the wedding-Garment; but he that is coming, has not. The Prodigal, when coming home to his Father, was clothed with nothing but Rags, and was tormented with an empty Belly: But when he was come, the best Robe is brought out; also the Gold-Ring, and the Shoes, yea they are put upon him to his great joycing. The fatted Calf was killed for him; the Musick was struck up to make him merry: And thus also the Father himself sung of him, This my Son was dead, and is alive again, was lost, and is found, Luke 15. 18.

Seventhly, In a word, he that is come to Christ, his Groans and Tears, his Doubts and Fears, are turned into Songs and Praises; for that he hath now received the Attonement, and the Earnest of his Inheritance; but he that is but yet coming, hath not these Praises, or Songs of Deliverance with him, nor has he as yet received the Attonement and Earnest of his Inheritance, which is the sealing Testimony of the Holy Ghost, through the sprinkling of the Blood of Christ upon his Conscience, for he is not come, Rom. 5. 11. Eph. 1. 13. Heb. 2. 22. And him that (cometh.)

Word (cometh) these following Particulars :
 First, That Jesus Christ hath his Eye upon, and
 takes notice of the first moving of the Heart of a
 sinner after him. Coming Sinner, thou canst not
 move with desire after Christ but he sees thine
 work of those desires in thy Heart. All my de-
 sires, said David, are before thee, and my groan-
 ings are not hid from thee, Psal. 38. 9. This he
 spake, as he was coming, after he had back slidden,
 Trea- to the Lord Jesus Christ. 'Tis said of the Prodi-
 gal, that while he was yet a great way off, his
 father saw him, had his Eye upon him, and upon
 the going out of his Heart after him, Luke, 15. 20.
 When Nathaniel was come to Jesus Christ, the
 Lord said to them that stood before him, Behold
 an Israelite indeed, in whom there is no guile !
 But Nathaniel answered him. Whence knowest
 thou me? Jesus answered, before that Philip cal-
 led thee, when thou wast under the Fig-tree, I
 saw thee. There, I suppose, Nathaniel was pour-
 ing out his Soul to God for Mercy, or that he
 would give him good Understanding about the
 Messias to come. and Jesus saw all the workings
 of his honest Heart at that time, John, 1. 47.
 Zacheus also had some secret movings of Heart,
 such as they were towards Jesus Christ, when he
 ran before and climbed up the Tree to see him ;
 and the Lord Jesus Christ had his Eye upon him.
 Therefore when he was come to the place, he
 looked up to him, bids him come down ; For to-
 day, said he, I must abide at thy House. To wit-
 in order to the farther compleating the Work of
 Grace in his Soul, Luke, 16. 1. &c. Remember
 this coming Sinner.

Secondly, As Jesus Christ hath his Eye upon. So
 he hath his Heart open to receive the coming
 Sinner : This is verified by the Text, [And him
 that cometh to me, I will in no wise cast out]
 This is also discover'd by his preparing the Way,
 in his making of it easy (as it may be) to the com-
 ing Sinner, which preparation is manifest by

Come and Welcome,

them blessed Words, I will in no wise cast out. Of which more when we come to the place. And while he was yet a great way off, his Father saw him, and had compassion on him; and run and fell on his Neck and kissed him, Luke 15. 20. All these Expressions do strongly prove, that the Heart of Christ is open to receive the coming Sinner.

Thirdly, As Jesus Christ has his Eyes upon; and his Heart open to receive, so he hath resolved already that nothing shall alienate his Heart from receiving the coming Sinner. No Sins of the coming Sinner, nor the length of the Time that he has abode in 'em, shall by any means prevail with Jesus Christ to reject him. Coming Sinner, thou art coming to a loving Lord Jesus.

Fourthly, These Words are therefore drop'd from his blessed Mouth, on purpose that the coming Sinner might take Encouragement to continue on his Journey till he come indeed to Jesus Christ. It was doubtless a great Encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying Jesus thou Son of David have mercy upon me! Therefore 'tis said he cast away his Garment, rose up, and came to Jesus, Mark 10. 46. &c. Now, if a Call to come hath such Encouragement in it, what is a Promise of receiving such, but an Encouragement much more? And observe it, 'tho he had a Call to come, yet not having a Promise, his Faith was forced to work upon a meer consequence, saying, he calls me; and surely since he calls me, he will grant my desire. Ah but coming Sinner, thou hast no need to go so far about, as to draw (in this matter Consequences) because thou hast plain Promises; And him that cometh to me I will in no wise cast out. Here is full, plain, yea what Encouragement can one desire. For suppose thou wert admitted to make a Promise thy self, and Christ should attest that he would fulfil it upon the Sinner that cometh to him; could'st thou make a better promise? Could'st thou in-

vent a more full, free, or larger Promise? A Promise that looks at the first moving of the Heart after Jesus Christ! A Promise that declares, yea, that engages Christ Jesus to open his Heart to receive the coming Sinner: Yea, farther, a Promise that demonstrates that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject the Soul of the coming Sinner. For all this lyes fully in his Promise, and does naturally flow there from. Here thou needest not make use of far-fetch'd Consequences, nor strain thy Wits, to force encouraging Arguments from the Text. Coming Sinner, the words are plain. [And him that cometh unto me, I will in no wise cast out]

(And him that cometh.)

There are two Sorts of Sinners that are coming to Jesus Christ.

First, Him that hath never, 'till of late, at all began to come.

Secondly, Him that came formerly, and after that went back, but hath since bethought himself and is now coming again.

Both these Sorts of Sinners are intended by the him in the Text, as is evident; because both are now the coming Sinners.

And him that cometh.

For the first of these: The Sinner that hath never, while of late began to come; his Way is more easy; I do not say more plain and open, to come to Christ, than is the other (those last having the Clog of a guilty Conscience for the sin of Backsliding hanging to their Heels) But all the Encouragement of the Gospel, with what Invitations are therein contained to coming Sinners, are as free and as open to the one as to the other; so that they may with the same Freedom and Liberty as from the Word, both a like claim Interest in the Promise. All things are ready. All things for the coming Backsliders, as well as for the others. Come to the Wedding. And let

them blessed Words, I will in no wise cast out. Of which more when we come to the place. And while he was yet a great way off, his Father saved him, and had compassion on him; and run and fell on his Neck and kissed him, Luke 15. 20. All these Expressions do strongly prove, that the Heart of Christ is open to receive the coming Sinner.

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vent a more full, free, or larger Promise? A Promise that looks at the first moving of the Heart after Jesus Christ! A Promise that declares, yea, that engages Christ Jesus to open his Heart to receive the coming Sinner: Yea, farther, a Promise that demonstrates that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject the Soul of the coming Sinner. For all this lyes fully in his Promise, and does naturally flow there from. Here thou needest not make use of far-fetch'd Consequences, nor strain thy Wits, to force encouraging Arguments from the Text. Coming Sinner, the words are plain. [And him that cometh unto me, I will in no wise cast out]

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him that is a thirst, come. Matth. 22. 1, 2
Rev. 22. 17.

But having spoken to the first of these already, I shall here pass it by; and shall speak a Word on two to him that is coming, after Backsliding to Jesus Christ for Life.

Thy way, O thou Sinner of a double Die, thy way is opened to come to Jesus Christ. I mean thee whose Heart after long backsliding, does think of turning to him again. Thy way, I say, is open to him, as is the way of the other sort of Comers, as appears by what follows.

First, Because the Text makes no Exception against thee: It doth not say, And any him, but a Backslider, any him but him. The Text does not thus object, but indefinitely opens wide its golden Arms to every coming Soul, without the least Exception, therefore thou mayest come. And take heed that thou shut not that Door of Unbelief which God has open'd by his Grace.

Secondly, Nay, the Text is so far from excepting against thy coming, that it strongly suggesteth that thou art one of the Souls intended. O thou coming Backslider; else what need that Clause have been so inserted, I will in no wise cast out. As who should say, Tho' those that come now, are such as have formerly Backslidden, I will in no wise cast away the Fornicator, the Covetous, the Railer, the Drunkard or other common Sinners, nor yet the Backslider neither.

Thirdly, That the Backslider is intended, is evident.

First, For that he sent to by Name. Go tell his Disciples, and Peter, Mark 6. 7. But Peter was a godly Man: True, but he was also a Backslider, yea, a desperate Backslider. He had denied his Master, once, twice, thrice cursing and swearing that he knew him not. If this was not Backsliding, if this was not an high and eminent Backsliding, yea, a higher Backsliding than thou art capable of, I have thought amiss.

Again, When David had Backslidden, and had committed Adultery and Murther in his Backsliding, he must be sent to by Name. And, saith the Text, The Lord sent Nathan to David, and he sent him to tell him after he had brought him to unfeigned Acknowledgment; The Lord hath also put away, or forgiven thy Sin, 2 Samuel,

1. 1.

This Man also was far gone. He took a Man's Wife, and killed her Husband, and endeavoured to cover all with wicked Dissimulation. He said this, I say, after God had exalted him, and shewed him great Favour; wherefore his Transgression was greatned also by the Prophet with mighty Aggravations, yet he was accepted, and that with Gladness, at the first Step he took in this Returning to Christ. For the first Step of the Backslider's Return, is to say sensibly and unfeignedly, I have sinned. But he had no sooner said thus, but a Pardon was produced; yea, thrust into his Bosom. And Nathan said unto David, The Lord hath also put away thy Sin.

Secondly, As the Person of the Backslider is mention'd by Name, so also is the Sin; that if possible, the Objections against thy Returning to Christ may be taken out of thy way; I say, thy Sin is also mentioned by Name, and mixed, as mention'd with Words of Grace and Favour, I will heal their Backsliding, and love them freely, Hosea 14. 4. What sayest thou now, Backslider?

Thirdly, Nay, farther, thou art not only mentioned by Name, and thy Sin by the Nature of it; but thou thy self, who art a returning Backslider; But,

First, Amongst God's Israel: Return, O Backsliding Israel, saith the Lord, and I will not cause mine Anger to fall upon you; for I am merciful, saith the Lord, and will not keep Anger for ever, Jer. 3. 12.

Secondly, Thou art put among his Children;

among his Children to whom he is Married
Turn, O back sliding Children, for I am Married
unto you, *Ps. 14.*

Thirdly, Yea, after all this, as if his Heart
was so full of Grace for 'em, that he was pressed
until he had utter'd it before them: He adds,
Return ye back-sliding Children, and I will heal
your back-sliding.

Fourthly, Nay, further, The Lord hath consid-
ered, that the shame of thy Sin hath stopped thy
Mouth, and made thee almost a prayerless Man;
and therefore he saith unto thee, Take with you
Words, and turn unto the Lord, and say unto
him, Take away all Iniquity, and receive us
graciously. See his Grace, that himself should
put Words of Encouragement into the Heart of
a Back slider; as he saith in another Place, I
traught Ephraim to go, taking him by the Arms.
This is teaching him to go indeed, to hold him
up by the Arm, by the Chin, as saith Hosea 14
1, 2. Chap. 11. 3.

From what hath been said, I conclude, even as
I said before, That the him in the Text, and him
that cometh includeth both these Sorts of Sinners,
and therefore both should freely come.

Quest. But where doth Jesus Christ, in all the
Words of the New-Testament, expressly speak to
a returning Back slider, with Words of Grace and
Peace? For what you have urged as yet, from the
New-Testament, is nothing but Consequence
drawn from the Text. Indeed, it is a full Text
for Carnal, ignorant Sinners, that come; but to
me, who am a Back slider, it yieldeth but little
Relief.

Answer First. How! but little Incouragement
from the Text, when it is said, I will in no wise
cast out? What more could have been said?
What is here omitted, that might have been
inserted, to make the Promise more full and free?
Nay, take all the Promises in the Bible; all the
free Promises; with all the Variety of Expres-

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ions of what Nature or Extent whatsoever, and they can but amount to the Expressions of this very Promise, I will in no wise cast out; I will, or nothing, by no means, upon no Account, however they have sinn'd, however they have backsliden, however they have provoked, Cast out the coming Sinner! But,

Secondly, Thou sayest, Where doth Jesus Christ in all the Words of the New-Testament, speak in a Returning Back slider with Words of Grace and Peace? That is, under the Name of a Backslider.

Ans. Where there is such plenty of Examples in receiving Backsliders, there is the less need of express Words to that Intent: One Promise, as the Text is, with the Examples that are annexed, are instead of many Promises. And besides, I reckon that the act of Receiving it, of as much, if not of more Incouragement, than is a bare Promise to receive; for Receiving is at the Promise, and the fulfilling of it too. So that in the Old-Testament, thou hast the Promise, and in the New, the fulfilling of it; and that in divers Examples.

First, In Peter. Peter denied his Master, once, twice, thrice, and that with an open Oath; yet Christ received him again; without any the least Hesitation or Stick: Yea, he slips, stumbles, falls again in down-right Dissimulation, and that to the Hurt and fall of many others; but neither of this does Christ make a Bar to his Salvation, but receives him again at his Return, as if he knew nothing of the Fault, Gal. 2.

Secondly. The rest of the Disciples, even all of 'em, back-slide, and leave the Lord Jesus in his greatest Straits. Then all the Disciples forsook him and fled; They returned (as he had foretold!) every One to his Own, and left him alone: But this also he passes over as a very light Matter; not that it was so indeed in it self, but the abundance of Grace that was in him did

lightly Roll it away; for after his Resurrection when at first he appear'd unto 'em, He gives 'em not the least Check for their perfidious Dealing with him, but salutes 'em with Words of Grace saying, All Hail, be not afraid, Peace be to you. All Power in Heaven and Earth is given unto me. True, he Rebuked 'em for their Unbelief; for the which, thou deservest the same; for it's Unbelief that alone puts Christ and his Benefits from us. Mat. 26. 56. John 16. 52. Matt. 28. 9, 10. 18. Luke 24. 39. Mark 16. 14.

Thirdly, The Man that after a large Profession, lay with his Father's Wife, committed a high Transgression, even such an one that at that Day was not heard of; no, not among the Gentiles Wherefore this was a desperate Backsliding; yet at his Return, he was received and accepted again to Mercy, 1 Cor. 5. 1, 2. 2 Cor. 2. 5. 7.

Fourthly The Thief that stole, was bid to steal no more; Not at all doubting but that Christ was ready to forgive him this Act of backsliding. Eph. 4. 18.

Now all these Examples, are particular Instances of Christ's Readiness to receive the Backsliders to Mercy; and observe it, Examples and Proofs that he hath done so, are to our Unbelieving Hearts stronger Encouragements than bare Promises, that so he will do. But again, the Lord Jesus hath added to these, for the Encouragement of Returning Backsliders to come to him.

First, A Call to come, and he will receive 'em, Rev. 2. 1, 2 &c. Chap. 3. 1, 2, &c. Wherefore New-Testament Backsliders have Encouragement to come.

Secondly, A Declaration of Readiness to receive them that come, as here in the Text, and in many other Places, is plain: Therefore set thee up these Marks, make thee these High Heaps.

(of the Golden Grace of the Gospel) set thine Heart toward the High-Way, even the way that thou wentest (when thou didst Backslide) turn again. O Virgin of Israel; turn again to these thy Cities, Jer. 31. 21.

And him that (cometh) he saith not, And him that taketh, that professeth, that maketh a shew, a Noise, or the like; but him that Cometh. Christ will take leave to judge, who among the many that make a Noise, they be that indeed are coming to him. It is not him that saith he cometh; but him that Christ himself shall say doth come; that is concern'd in the Text. When the Woman that had the Bloody Issue came to him for Cure, there were others, as well as she, that made a great Bustle about him, that touched, yea, thronged him; Ah, but Christ could distinguish this Woman from them all. And he looked round about upon 'em all, to see her that had done this Thing, Mark 5. 26, &c.

He was not concern'd with the Thronging, or Touching of the Rest; for theirs was but accidental, or at best void of that which made her Touch acceptable. Wherefore Christ must be Judge who they be that in Truth are coming to him. Every Man's Way is Right in his own Eyes, but the Lord weigheth the Spirits: It standeth therefore every one in Hand, to be certain of their coming to Jesus Christ; for as thy Coming is, so shall thy Salvation be; If thou comest indeed, thy Salvation shall be indeed: But if thou comest but in outward Appearance, so shall thy Salvation be: But of Coming, see before, as also afterwards in the Use and Application.

And him that cometh (to Me)

These Words (to Me) are also to be well heeded: For by them, as he secureth those that come

24 Come and Welcome,

come to him, so also he shews himself unconcerned with those that in their coming rest short to turn aside to others: For you must know, that every one that comes, comes not to Jesus Christ. Some that come, come to Moses and to his Law, and then take up for Life; with these Christ is not concerned; and with these, this Promise hath nothing to do. Christ is become of none Effect unto you; Who'o of you are justified by the Law, ye are fallen from Grace, Gal. 5. 3, 4. Again, some that came, came no farther than the Gospel-Ordinances, and there stay; they came not through them to Christ: With these neither is he concern'd; nor will the Lord! Lord! avail them any thing in the great and dismal Day. A Man may come to, and also go from the Place and Ordinances of Worship, and yet not be remembered by Christ. So I saw the Wicked buried (says Solomon) who had come and gone from the Place of the Holy, and they were forgotten in the City, where they had so done; This is also Vanity, *Ecc. 8. 10.*

(To me.) These Words therefore are by Jesus Christ very varily put in, and serve for Caution and Incouragement: For Caution, lest we take up in our Coming any Thing short of Christ; and for Incouragement, to those that shall, in their coming, come past all, till they come to Jesus Christ. *And him that cometh to me, I will in no wise cast out.*

Reader, If thou lovest thy Soul, take this Caution kindly at the Hands of Jesus Christ. Thou seest thy Sickness, thy Wound, thy Necessity of Salvation: Well, go not to King Jacob, for he cannot heal thee, nor cure thee of thy Wound, Hosea 5. 13. Take the Caution, I say, lest Christ instead of being a Saviour unto thee, becomes a Lion a young Lion, to tear thee and go away, *Ps. 4.*

There is a coming, but not to the most High: There is a coming, but not with the Heart; but as it were feignedly: Therefore take the

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Caution kindly, Jer. 30. 10. Hos. 7. 16. And him that cometh (to me) Christ as a Saviour, will stand alone, because his own Arm alone hath brought Salvation unto him: He will not be joined with Moses, nor suffer John Baptist, to be Tabernacled by him; I say, they must vanish, for Christ will stand alone (Luke 9. 28. 36.) Yea, God the Father will have it so; therefore they must be parted from him, and a Voice from Heaven must come to bid the Disciples hear, only the beloved Son. Christ will not suffer any Law, Ordinance. Stature, or Judgment, to be Partners in the Sinner to come: I say, not to be Partners in the Sinner: Nay, he saith not, And him that cometh to my Word, but, and him that cometh to me. The Words of Christ, even his most blessed and free Promises, such as this Text, are not the Saviour of the World; for that is Christ himself, Christ himself only. The Promises therefore are but to encourage the coming Sinner to come to Jesus Christ, and not to rest in them short of Salvation by him.

And him that (cometh to me) the Man therefore that comes aright, casts all things behind his Back, and looketh at (nor hath his Expectation from ought but) the Son of God alone, as David said, My Soul, wait thou only upon God, for my Expectation is from him: He only is my Rock, and my Salvation; He is my Defence, I shall not be moved, Psalm 91. 5. His Eye is to Christ, his Heart is to Christ, and his Expectation is from him only. Therefore the Man that comes to Christ, is one that hath had deep Considerations of his own Sins, slighting Thoughts of his own Righteousness, and high Thoughts of the Blood and Righteousness of Jesus Christ; yea, he sees, as I have said, more Vertue in the Blood of Christ, to save him, than there is in all his Sins to Damn him. He therefore setteth Christ before his Eyes; there is

nothing in Heaven or Earth, he knows, that can save his Soul, and secure him from the Wrath of God, but Christ; that is, nothing but his Personal Righteousness, and Blood.

And him that cometh to me, I will (in no wise) cast out: In no wise: By these Words there is something expressed: and something implied: That which is expressed, is Christ Jesus, his unchangeable Resolution to save the coming Sinner; I will in no wise reject him or deny him the Benefit of my Death and Righteousness. This Word is therefore like that which he speaks of the Everlasting Damnation of the Sinners in Hell-Fire, he shall by no Means depart thence: that is, Never! Never come out again! No, not to all Eternity! Mat. 5. 25. Chap. 25. 46. So that as he that is condemned into Hell-fire, hath no ground of Hope for his Deliverance thence; so him that comes to Christ, hath no Ground to fear that he shall ever be cast in thither.

Thus saith the Lord, if Heaven above can be measur'd, and the Foundations of the Earth searched out beneath, I will also cast off all the Seed of Israel, for all that they have done, saith the Lord, Jer. 31. 37.

Thus saith the Lord, If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I cast away the Seed of Jacob. But Heaven cannot be Measured, nor the Foundations of the Earth searched out beneath; his Covenant is also with Day and Night; and he hath appointed the Ordinances of Heaven; therefore he will not cast away the Seed of Jacob, who are the coming Ones; but will certainly save them from the dreadful Wrath to come. Jer. 33. 25 26. Chap. 50. 4. 5. By this therefore it is manifest, that it was not the greatness of Sin, nor the long continuance in it, nor yet the Backsliding, nor the Pollution of the Nature, that can put a Bar in against, or be an

hindrance of the Salvation of the coming Sinner : For, if indeed this could be, then would this most solemn and absolute Determination of the Lord Jesus, of it self fall to the Ground, and be made of none Effect: But his Counsel shall stand, and he will do all his Pleasure ; that is, his Pleasure in this ; for his Promise this irreversible Conclusion, ariseth of his Pleasure : He will stand to it, and will fulfil it, because it is his Pleasure.

Suppose that one Man had the Sins, or as many Sins as an Hundred ; and another should have an Hundred Times as many as he ; yet if they come ; this Word, I will in no wise cast out, secures them both alike.

Suppose a Man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ, but he, by his debauch'd Life has damned many in Hell ; Why, the Door of Hope is by these Words set as open for him, as it is for him that hath not the Thousandth Part of his Transgressions : And him that cometh to me, I will in no wise cast out.

Suppose a Man is coming to Christ to be Saved, and hath nothing but Sin, and an ill spent Life to bring with him ; why, let him come and welcome to Jesus Christ, and he will in no wise cast him out, Luke 7. 41. Is not this Love that passeth knowledge ? Is not this Love the Wonderment of Angels ? And is not this Love worthy of all Acceptation at the Hands and Hearts of all coming Sinners.

Secondly, That which is implied in this word is, First, The coming Souls have those that continually lie at Jesus Christ, to cast them off.

Secondly, The coming Souls are afraid, that those will prevail with Christ to cast them off.

For these Words are spoken to satisfy us, and to stay up our Spirits, against these two Dangers ; I will in no wise cast out.

First, For the First. Coming Souls have those that continually lie at Jesus Christ to cast 'em off.

And there are three Things that thus bend themselves against the coming Sinner.

First, There is the Devil, the Accuser of the Brethren, that accuses them before God, Day and Night, Rev. 12. 10. This Prince of Darkness is unwearied in this Work; He doth it, as you see, Day and Night; that is, without ceasing: He continually puts in his Caveats against thee, if so be, he may prevail. How did he ply it against that good Man Job, if possible he might have obtained his Destruction in Hell fire? He objected against him that he served not God for nought, and tempted God to put forth his Hand against him; urging, that if he did it, he would Curse him to his Face; and all this, as God witnesseth, he did without a Cause, Job. 1. 9. 13. 17. Chap. 2. 4. 5. How did he ply it with Christ, against Joshua the High-Priest? And he showed me Joshua. said the Prophet, the High-Priest standing before the Angel of the Lord, and Satan standing at his Right Hand to resist him, Zech. 3. To resist him; that is to prevail with the Lord Jesus Christ to resist him; Objecting, the uncleanness and unlawful Marriage of his Sons with the Gentiles; for that was the time that Satan laid against them, Ezra 10. 18. Yea, and for ought I know, Joshua was also guilty of the Fact; but if not of that, of Crimes no whit inferior; for he was Cloathed with filthy Garments, as he stood before the Angel: Neither had he one Word to say in Vindication of himself, against all that this wicked One had to say against him. But notwithstanding all that he came off very well; but he might thank a good Lord Jesus for it, because he did not resist him; but contrariwise, took up his Cause, pleading against the Devil, excusing his Infirmity, and put justifying Robes upon him before his Adversaries Face.

And the Lord said unto Satan. The Lord re-

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rebuke thee, O Satan, even the Lord that has chosen Jerusalem, rebuke thee. Is not this a Brand pluck'd out of the Fire! And he answer'd, and spake to those that stood before him, saying, Take away the filthy Garment from him; and to him he said, Behold, I have caused thine Iniquities to pass from thee, and will Cloath thee with Change of Raiment.

Again. How did Satan ply it against Peter, when he desired to have him that he might Sift him as Wheat: That is, if possible, to sever all Grace from his Heart, and leave him nothing but Flesh and Filth, to the end he might make the Lord Jesus loathe and abhor him. Simon, Simon (says Christ) Satan hath desired to have you, that he might sift you as Wheat. But did he prevail against him? No; but I have prayed for thee, that thy Faith fail not. As who should say; Simon, Satan has desired me, that I would give thee up to him, and not only thee, but all the rest of thy Brethren (for that the Word You, imports) but I will not leave thee in his Hand I have prayed for thee, thy Faith shall not fail; I will secure thee to the heavenly Inheritance, Luke 22. 30 31, 32.

Secondly, As Satan, so every Sin, of the coming Sinner, comes in with a Voice against him, if, perhaps they may prevail with Christ to cast off the Soul. When Israel was coming out of Egypt to Canaan. how many Times had their Sins thrown them out of the Mercy of God, has not Moses, as a Type of Christ, stood in the Breach, to turn away his Wrath from them, Psal. 106. 23. Our Iniquities testify against us, and would certainly prevail against us, to our utter Rejection and Dimnation, had we not an Advocate with the Father, Jesus Christ the Righteous, 1 Joh. 2. 1, 2.

The Sins of the old World, cry'd them down to Hell; the Sins of Sodom fetch'd upon them Fire from Heaven, which devoured them; the

Sins of the Egyptians carried them down to Hell, because they came not to Jesus Christ for Life. Coming Sinner, thy Sins are no whit less than any: Nay, perhaps, they are as big as all theirs. Why, is it then, that thou livest when they are Dead; and that thou hast a promise of Pardon when they had not? Why, thou art coming to Jesus Christ, and therefore Sin shall not be thy Ruin.

Thirdly, As Satan and Sin, so the Law of Moses, as it is a perfect holy Law, hath a Voice against you before the Face of God. There is one that accuseth you, even Moses's Law, *Jub. 5.* Yea, it accuseth all Men of Transgression, that have sinned against it; for as long as Sin is Sin, there will be a Law to accuse for Sin: But this Accusation shall not prevail against the coming Sinner, because 'tis Christ that dyed, and that ever lives to make Intercession for them that come to him, by him, Rom. 8. Heb. 7. 25.

These things, I say, do accuse us before Christ Jesus; yea, and all to our own Faces, if perhaps they might prevail against us. But these words, will in no wise cast out, secures the coming Sinner from them all.

The coming Sinner is not saved, because there is none that comes in against him; but because the Lord Jesus will not hear their Accusations; will not cast out the coming Sinner.

When Shimei came down to meet King David, and to ask Pardon for his Rebellion, up starts Abishai, and puts in his Caveat, saying, Shall not Shimei Die for this? This is the Case of him that comes to Christ: He hath this Abishai, and that Abishai, that presently steps in against him, saying, Shall not this Rebel's Sin destroy him in Hell? Read farther; but David answered, What have I to do with you, ye Sons of Zerviah, that you should this Day be Adversaries to me? Shall there any Man be put to Death this Day in Israel? For do not I know

that I am King this Day over Israel? 2 Sam. 19. 16. 17. 18. &c.

This is Christ's Answer by the Text, to all that accuse the coming Shimei's. What have I to do with you, that accuse the coming Sinners to me? I count you Adversaries that are against my shewing Mercy to them. Do not I know that I am exalted this Day to be King of Righteousness, and King of Peace? I will in no wise cast them out.

Secondly, But again, These Words do closely imply, that the Coming Souls are afraid, that these Accusers will prevail against them, as is evident, because the Text is spoken of for their Relief and Succour. For that need not be, if they that are Coming, were not subject to Fear, and despond on this Account. Alas! there is a Guilt, and the Curse lies upon the Conscience of the Coming Sinner.

Besides: He is conscious to himself, what a Villain, what a Wretch he hath been against God and Christ. Also he now knows, by woful Experience, how he has been at Satans Beck, and at the Motion of every Lust. He has now also new Thoughts of the Holiness, and Justice of God. Also he feels, that he cannot forbear sinning against him. For the Motions of Sin, which are by the Law, doth still Work in his Members, to bring forth Fruit unto Death, Rom. 7. But none of this needs be, since we have so Good, so tender-hearted, and so faithful a Jesus to come to; who will rather overthrow Heaven and Earth, than suffer a Tittle of this Text to fail: And him that cometh to Me, I will in no wise cast out.

Now we have yet to enquire into Two Things that lye in the Words, to which there has been nothing said: As,

1. What it is to cast out.

2. How it appears that Christ hath Power to Save, or Cast out.

For the first of these, What it is to Cast out, To this I will speak,

1. More generally.
2. More particularly.

More generally.

First. To Cast out, is to slight or despise, and contemn; as it is said of Saul's Shield, It was vilely cast away; That is, slighted and contemned. Thus it is with the Sinners that come not to Jesus Christ. He slights, despises, and contemns 'em. That is, Casts them away, 2 Sam. 1. 7.

Secondly, Things Cast away, are reputed as menstruous Cloaths and as the Dirt of the Street, Isa. 3. 22. Psal. 18. 42. Matth. 5. 13. Chap. 15. 17. And thus it shall be with the Men that come not to Jesus Christ; they shall be accounted as menstruous, and as the Dirt in the Streets.

Thirdly, To be Cast out or off, it is to be abhorred, not to be pitied; but to be put to a perpetual shame, Psalm 44. 9. Psalm 89. 38. Amos 1. 11.

But more particularly, to come to the Text; The Casting out here mentioned, is not limited to this or the other Evil; therefore it must be extended to the most extreme and utmost Misery: Or thus,

He that cometh to Christ, shall not want any Thing that may make him Gospelly happy in this World, or that which is to come; nor shall he want any Thing that cometh not, that may make him spiritually and eternally Miserable.

But further, As it is to be generally taken, so it respecteth Things that shall be hereafter.

For the Things that are now, they are either,

1. More General.
2. Or more particular.

First, More General. Thus,

It is to be cast out of the Presence and Favour of God.

Thus was Cain cast out, Thou hast driven (o

cast) me out this Day from thy Face) that is, from thy Favour) shall I be hid. A dreadful complaint! But the Effect of a more dreadful Judgment! Therefore here is the Mercy of him that cometh to Christ, He shall not be left to wander at Uncertainties. The Lord Jesus Christ will keep him as a Shephard doth his Sheep, Psal. 23. Him that cometh to Me, I will in no wise cast out.

Thirdly, To be cast out, is to be denied a Place in God's House, and to be left as Fugitives and Vagabonds, to pass a little Time away in this miserable Life, and after that to go down to the Dead, Gal. 4. 30. Gen. 4. 13, 14. Chap. 21. 10. Therefore here is the Benefit of him that cometh to Christ, He shall not be denied a Place in God's House. They shall not be left like Vagabonds in the World. Him that cometh to me, I will in no wise cast out. See Prov. 14. 16. Isa: 56. 3, 4. Ephes. 2. 19, 20. 1 Cor. 3. 11, 22, 23.

Fourthly, In a Word, to be cast out, is to be Rejected as are the Fallen Angels: For their Eternal Damnation began at their being cast down from Heaven to Hell. So then, not to be cast out, is to have a Place, a House, and Habitation there; and to have a Share in the Priviledges of Elect Angels.

These Words therefore, I will not cast out, will prove great Words one Day, to them that come to Jesus Christ, 2 Pet. 2. 4. Joh. 21. 31. Luke 20. 35.

Secondly: And more particularly;

First, Christ hath everlasting Righteousness, to cloath them with, that come to him, and they shall be covered with it as with a Garment. But the rest shall be found in the filthy Rags of their own stinking Pollutions and shall be wrapt up in them, as in a Winding-Sheet, and so bear their Shame before the Lord, and also before the Angels, Dan. 2. 21. Isa. 57. 3. Rev. 3. 4. 18. 21. 15. 16.

Thirdly, Christ hath precious Blood, that like an open Fountain stands free for him to wash in, that comes to him for Life. And he will in no wise cast him out: But they that come not to him, are rejected from a share therein, and are left to ireful Vengeance for their Sins, Zech. 13. 1. 1 Pet. 1. 11, 19. John 13. 8. ch. 3. 36.

Fourthly, Christ hath precious Promises, and they shall have a share in them that come to him for Life. For he will in no wise cast them out: but they that come not, can have no share in them, because they are true only in him: For in him, and only in him, all the Promises are Yea and Amen. Wherefore they that come not to him, are no whit the better for 'em, Psal. 50. 16. 2 Cor. 1. 20. 31.

Fifthly, Christ hath also Fulness of Grace in himself, for them that come to him for Life. And he will in no wise cast them out. But those that come not unto him, are left in there graceless State; and as Christ leaves them, Death, Hell, and Judgment findeth them. He that findeth Me (saith Christ) findeth Life, and shall obtain Favour of the Lord: But he that Sins against Me, wrongeth his own Soul. All that hate Me, love Death, Prov. 8. 33, 34. 36.

Sixthly, Christ is an Intercessor, and ever Liveth to make Intercession for them that come to God by him. But their Sorrows shall be multiplied, that hasten after another (or other) Gods, (their Sins and Lusts) Their Drink Offerings will he not offer, nor take up their Names into his Lips, Psal. 16. 4. Heb. 7. 25.

Seventhly, Christ hath wonderful Love, Bowels, and Compassion for those that come to him: For he will in no wise cast them out. But the rest will find him a Lyon rampant; he will one Day tear them in peices. Now consider this (saith he.) ye that forget God, lest I tear you in peices and there be none to deliver you, Psalm

Eighthly, Christ is known, by, and for whose like those that come to him, have their Persons and Performances accepted of the Father: And he will in no wise cast them out. But the rest must fly to the Rocks and Mountains for shelter, but all in vain, to hide them from his Face, and Wrath, Rev. 6. 15.

But again. These Words (cast out) have a special Look to what will be hereafter, even at the Day of Judgment. For then, and not till then, will be the great Anathema and Casting out, made manifest, even manifest by Execution. Therefore here to speak as to this, and that under these Two Heads. As,

1. Of the casting out it self.

2. Of the Place into which they shall be cast, that shall then be cast out

First The Casting out it self standeth in Two Things.

1. In a Preparatory Work.

2. In the Manner of executing the Act.

The Preparatory Work standeth in these Three Things.

First, It standeth in their Separation that have not come to him from them that have at that Day. Or thus: At the Day of the great Casting out, those that have not [now] come to him, shall be separated from them that have; for them that have, he will not cast out. When the Son of Man shall come in his Glory, and all the Holy Angels with him, then he shall sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another as the Shepherd divideth the Sheep from the Goats, Mat. 25. 31, 32.

This dreadful Separation therefore shall then be made betwixt them that [now] come to Christ and them that come not. And good Reason; for since they would not with us, come to him, now they have Time; why should they stand with us when Judgment is come?

Secondly, They shall be placed before him according to their Condition; they that have come to him in great dignity, even at the Right-Hand, for he will in no wise cast them out: But the rest shall be set at his Left-Hand; the place of Disgrace and Shame; for they did not come to him for Life.

Distinguish'd also shall they be by fit Terms: Those that come to him he calleth Sheep, but the rest are frowish Goats. And he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats; and the Sheep will be on his right hand (next Heaven-Gate; for they came to him) but the Goats on the Left, to go from him into Hell, because they are not of his Sheep.

Thirdly, Then will Christ proceed to Conviction of those that came not unto Him; and will say, I was a Stranger, and ye took me not in, or did not come unto me. Their Excuse of themselves he will slight as Dirt, and proceed to their final Judgment. Now, when these wretched Rejectors of Christ, shall thus be let before him and Convicted; this is the Preparatory Work, upon which follows the Manner of executing the Act, which will be done,

First, in the Presence of all his Holy Angels.

Secondly, In the presence of all them that in their Life time came to him, by saying unto 'em, Depart from me ye Curled, into everlasting Fire, prepared for the Devil and his Angles, with the Reason annexed to it: For you were cruel to me and mine, particularly discovered in these Words; For I was an Hungred, and ye gave me no Meat; Thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; Naked, and ye Clothed me not; Sick, and in Prison, and ye visited not me: Matthew, 24. 41, 42, &c.

Lastly, Now it remains that we speak of the Place into which these shall be cast, which is

the General, you have heard already, to wit, the Fire prepared for the Devil and his Angels: But in Particular, it is thus described.

First, It is called *Tophet*; for *Tophet* is ordained of old, yea, for the King (the *Lucifer*) it is prepared, he hath made it deep and large, the Pile thereof is Fire and much Wood, the Breath of the Lord, like a stream of Brimstone doth kindle it, *Isa.* 30 32.

Secondly, It is called Hell. *It is better for thee to enter into Life, halt, or lame, than having two Feet to be cast into Hell.* Mark 9. 45.

Thirdly, It is called the Wine-Press of the Wrath of God: And the Angel thrust in his Sickle into the Earth and gathered the Vine of the Earth (that is them that did not come to Christ) and cast them into the great Wine-press of the Wrath of God, *Rev.* 14. 19.

Fourthly, It is called a Lake of Fire: And whosoever was not found Written in the Book of Life, was cast into the Lake of Fire, *Rev.* 10. 15.

Fifthly, It is called a Pit. Thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation, in the sides of the North. — Yet thou shalt be brought to Hell to the sides of the Pit, *Isa.* 14. 13 14, 15.

Sixthly, It is called a Bottomless Pit, out of which the Smoak and the Locusts came, and into which the Dragon was cast; and it is called Bottomless, to shew the Endlessness of the fall that they will have in it, that come not in the acceptable time to Jesus Christ, *Revelations*, 9. 1. 1. Chap. 20. 3.

Seventhly, It is called Outer Darkness: Bind him Hand and Foot, and cast him into Outer Darkness, and cast ye the Unprofitable Servant into outer Darkness, there shall be Weeping and Gnashing of Teeth, *Matth.* 22. 13. Chap. 25. 13.

Eighthly, It is called a Furnace of Fire. As therefore the Tares are gathered and burned in the Fire, so shall it be in the end of the World: The Son of Man shall send forth his Angels, and he shall gather out of his Kingdom all things that offend, and them that do Iniquity.

quity, and shall cast them into a Furnace of Fire, there shall be wailing and gnashing of Teeth: And again, So shall it be in the End of the World, the Angels shall come forth, and sever the Wicked from the Just, and shall cast them into a Furnace of Fire; there shall be Wailing and Gnashing of Teeth, *Mat. 13. 41, 42, 43, 48, 49 50.*

Lastly, It may not be amiss, if in the Conclusion of this, I shew in a few Words, to what the things that Torment them in this State, are compared. Indeed some of them have been occasionally mentioned already; as that they are compared. First, To Wood that burneth.

Secondly, To Fire.

Thirdly, To Fire and Brimstone: Bur,

Fourthly, It is compared to a Worm, a gnawing Worm, a never-dying Gnawing Worm dieth not; *Mark 9. 44.*

Fifthly, It is called Unquenchable Fire: He will gather his Wheat into his Garner; But will burn up the Chaff with Unquenchable Fire, *Mat. 3. 12. Luke 3. 17.*

Sixthly, It is called everlasting Destruction. The Lord Jesus shall descend from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God; and they that obey not the Gospel of our Lord Jesus Christ, who shall be Punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, *2 Thessal. 1. 7, 8, 9.*

Seventhly, It is called Wrath without mixture, and is given them in the Cup of his Indignation. If any Man worship the Beast and his Image and receive his Mark in his Fore-Head, or in his Hand, the same shall drink of the Wrath of God, which is poured out without mixture into the Cup of his Indignation; he shall be tormented with Fire and Brimstone, in the presence of the holy Angels, and in the Presence of the Lamb. *Rev. 14. 19.*

Eighthly, It is called the second Death. And Death and Hell were cast into the Lake of Fire, that is the second Death. Blessed and holy is he that hath part in the first Resurrection, on such the second Death hath no power. *Revela. 12. 14. Chap. 2. 6.*

Ninthly, It is called Eternal Damnation. But he that shall blaspheme against the Holy Ghost, hath never Forgiveness, but is in danger of eternal Damnation.

Oh ! These Three Words ! Everlasting Punishment ! Eternal Damnation ! And for Ever and Ever !

How they will Gnaw and Eat up all the Expectation of the End of the Misery of the Cast-away Sinners. And the Smoke of their Torment ascended up for Ever and Ever, and they have no Rest Day nor Night, &c.

Rev. 11. 11.

Their Behaviour in Hell is set forth by Four things as I know of.

1. By calling for help and Relief in vain.
2. By Weeping.
3. By Wailing
4. By Gnashing of Teeth.

And now we come to the second thing that is to be enquired into, namely,

How it appears that Christ hath power to save, or to cast out : For by these Words, I will in no wise cast out, he declareth that he hath power to do both.

Now this Enquiry admits us to search into two things.

1. How it appears that he hath power to save.
2. How it appears that he hath power to cast out.

That he hath power to save, appears by that which follows,

First, To speak only of him as He is Mediator ; He was Authorized to this blessed Work, by the Father before the World began. Hence the Apostle said, He hath chosen us in Him ; before the Foundation of the World, with all those things that effectually will produce our Salvation.

Read the the same Chapter with 2 *Tim.* 1. 9.

Secondly, He was promised to our first Parents that he should in the Fulness of Time, Bruise the Serpent's Head ; and, as *Paul* expounds it, redeem them that were under the Law. Hence, since that time, he hath been reckoned as slain for our Sins ; by which means all the Fathers under the first Testament were secured from the Wrath to come ; hence He is called, The Lamb slain

from the Foundation of the World, *Rev.* 13. 8. *Gen.* 3. 15. *Gal.* 4. 4. 5.

Thirdly, *Moses* gave Testimony of Him by the Types and Shadows, and bloody Sacrifice, that he commanded, from the Mouth of God; to be in use to the Supporters of his People's Faith, until the time of Reformation; which was the time of *Jesus* his Death, *Hebrew* the 9th and 10th Chapters.

Fourthly, At the time of his Birth 'twas testified of Him by the Angel, That he should save his People from their Sins, *Mat.* 5. 20.

Fifthly, It is Testified of him in the Days of his Flesh, that he had power on Earth to forgive Sins, *Acts* 30. 31.

Sixthly, In a Word, This is every where Testified of him, both in the Old Testament, and the New.

And good reason that he should be acknowledged and trusted in as a Saviour.

1. He came down from Heaven to be a Saviour, *John* 6. 38. 39.

2. He was anointed when on Earth to be a Saviour, *Luke.* 3. 22.

3. He did the Works of a Saviour: As,

First, He fulfilled the Law, and became the end of it for Righteousness, for them that believe in him, *Rev.* 10. 3. 4.

Secondly, He laid down his Life as a Saviour; He gave his Life as a Ransom for many. *Mat.* 20. 28. *Mark* 10. 45. 1. *Tim.* 2. 6.

Thirdly, He hath abolished Death, destroyed the Devil, put away Sin, got the Keys of Hell and Death, is ascended into Heaven; is there accepted of God, and bid to sit at the Right-Hand as a Saviour; and that because his Sacrifice for Sins pleased God, 2 *Tim.* 1. 10. *Heb.* 2. 14. *Ephes.* 4. 7. *John* 16. 10. *Acts* 5. 30. 31. *Heb.* 10. 12.

Fourthly, God hath sent out, and Proclaimed him as a Saviour, and tells the World, that we have Redemption thro' his Blood, that he will justify us, if we believe in his Blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son; which could not be, if he

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were not appointed by him to this very end, and also if his Works and Undertakings were not accepted of him as considered a Saviour, *Rom. 3. 24, 25. 2 Cor. 5. 18, 19. 20. 21.*

Fifthly, God has received Millions of Souls into his Paradise because they have received this Jesus for a Saviour; and is resolved to cut them off, and to cast them out of his Presence, that will not take him for a Saviour, *Heb. 12. 22. 23, 24. 25, 26.*

I intend brevity here; therefore a Word to the second, and so I conclude.

How it appears that he hath power to cast out.

This appears also by what follows:

First, the Father, (for the service that he hath done him as a Saviour) hath made him Lord of all, even Lord of Quick and Dead. For to this end Christ both died, and arose, and revived that he might be Lord both of the Dead and Living, *Rom. 14. 9.*

Secondly, The Father hath left it with him to quicken whom he will, viz. with saving Grace, and to cast out whom he will, for their Rebellion against him, *John 5. 21.*

Thirdly, the Father hath made him Judge of Quick and Dead, hath committed all Judgment to the Son, and appointed that all should honour the Son, even as they honoured the Father, *John 22. 5.*

Fourthly, God will judge the World by this Man; the day is appointed for Judgment, and he is appointed for Judge. He hath appointed a day in the which he will judge the World with Righteousness, by that Man, *Acts 17. 31. 32.*

Therefore we must all appear before the Judgment-seat of Christ, that every one may receive for the things done in the Body, according to what they have done. If they have closed with him, Heaven and Salvation: if they have not, Hell and Damnation.

And for these Reasons he must be Judge.

First, Because of his Humiliation, because of his Father's Word he humbled himself, and he became obedient unto Death, even the Death of the Cross; therefore God hath highly exalted him and given him a

Name

Name above every Name, that at the Name of Jesus every Knee shall bow; both of things in Heaven, and things on Earth; and things under the Earth; and that every Tongue should confess, Jesus Christ is the Lord, to the Glory of God the Father.

This hath respect to his being Judge, and his sitting in Judgment upon Angels and Men, *Phil. 2. 7. 8.*

Secondly, That all Men might honour the Son, even as they honour the Father, for the Father judgeth no Man, but hath committed all Judgment unto the Son; that all Men should honour the Son, even as they honour the Father, *John 5. 22, 23.*

Thirdly, Because of his righteous Judgment, this Work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his Ways, *Rev. 2. 2.*

Fourthly, Because he is the Son of Man, he hath given him Authority to execute Judgment also, because he is the Son of Man, *John 5. 27.*

Thus I have in brief passed through this Text, by way of Explication; my next Work is to speak to it by way of Observation: But shall be also as brief in that, as the nature of the thing will admit.

All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out, *John 6. 37.*

I now come to some Observations, and a little briefly to speak to them, and then conclude the whole.

The Words thus explained, afford us many, some of which are these:

First, That God the Father, and Christ his Son, are two distinct Persons in the God Head.

Secondly, That by them (not excluding the Holy Ghost) is contrived and determined the Salvation of fallen Mankind.

Thirdly, That this Contrivance, resolved it self into a Covenant between these Persons in the God-Head, which standeth in giving, on the Father's Part; and receiving on the Sons. All that the Father giveth me. *Etc.*

Fourthly, That every one that the Father hath given

Christ (according to the Mind of God in the Text) shall certainly come to him.

Fifthly, That coming to Jesus Christ, is therefore not by the Will, Wisdom, or Power of Man; but by the Gift, Promise, and drawing of the Father: All that the Father giveth me shall come.)

Sixthly, That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him. And him that cometh to me, I will in no wise cast out.

There are besides these some other Truths implied in the Words. As,

Seventhly, They that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them.

Eighthly, Jesus Christ would not have them, that in Truth are coming to him, once think that he will cast them out.

These Observations lie all of them in the Word, and are plentifully confirmed by the Scriptures of Truth, but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth, and sixth part, because I design brevity, and partly, because they are touch'd upon, in the Explicatory part of the Text. I shall therefore begin with the fifth Observation, and so make that the first in order, in the following Discourse.

First then, coming to Christ is not by the Will, Wisdom, or Power of Man, but by the Gift, Promise, and drawing of the Father. This Observation Consisteth of two Parts.

First, That coming to Christ is not by the Will, Wisdom, or power of Man.

Secondly But by the Gift, Promise, and drawing of the Father.

That the Text carrieth this Truth in it is Besome, you will find, if you look to the Explication of the first part thereof before. I shall therefore here follow the Method propounded, shews viz.

First, that coming to Christ is not by the Will, Wisdom or Power of Man. This is true, because the Word doth positively say, it is not.

First, It denieth it to be wholly by the will of Man. Not of Blood, nor of the will of the Flesh, nor of the will of man. And again, it is not of him that willet nor of him that runneth, *John, 1. 13. Rom. 9. 10.*

Secondly, It denieth it to be the Wisdom of Man, as is manifest from these Considerations.

First, In the Wisdom of God, it pleased him, that the World by Wisdom would not know him. Now if by their Wisdom they cannot know him, it follows by that Wisdom, they cannot come unto him; for coming to him is not before, but after some knowledge of him. *1 Cor. 1. 21. Acts 13. 2. Psalm 9. 10.*

Secondly, The Wisdom of Man, in God's Account, as to the Knowledge of Christ, is reckoned Foolishness. Hath not God made foolish the Wisdom of this World? And again, The Wisdom of this World, is Foolishness with God.

If God hath made foolish the Wisdom of this World; and again, if the VWisdom of this VWorld is Foolishness with him, then verily it is not likely, that by that, a sinner should become so prudent as to come to Jesus Christ; especially, if you consider,

Thirdly, That the Doctrine of a crucified Christ, and so of Salvation by him, is the very thing that is counted Foolishness by the Wisdom of the World. Now if the very Doctrine of a crucified Christ be counted Foolishness by the VWisdom of this VWorld, it cannot be, that by that Wisdom a Man should be drawn out in his Soul, that comes to him, *1 Cor. 1. 20. Chap. 2. 14. Chap. 3. 19. Chap. 1. 28. 25.*

Fourthly, God counted the Wisdom of this World, one of the greatest Enemies, therefore by that Wisdom no Man can come to Jesus Christ. For it is not likely that one of God's greatest Enemies, should draw a Man to that which best of all pleaseth God, as coming to Christ doth. Now that God counteth the VWisdom of this World one of his greatest Enemies, is evident.

First, For that it is the greatest contempt upon his Son's Undertaking, as afore is proved, in that he counts his Crucifixion Foolishness. Tho' that be one of the highest Demonstrations of divine Wisdom, *Eph. 1. 7.*

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Secondly, Because God hath threatned to destroy it, and bring it to nought, and cause them to close with Jesus Christ. *Isa. 29. 14 Cor. 1. 19.*

Thirdly, He hath rejected it from helping in the Ministry of his Word, as a fruitless Business, and a thing that cometh to nought, *1. Cor. 2. 4. 12.*

Fourthly, Because it causeth to perish, those that seek it, and pursue it, *Cor. 1. 18.*

Fifthly, And God has proclaimed, that if any Man will be wise in this World, he must be a fool in the Wisdom of this World and that's the way to be wise in the wisdom of God. If any man will be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God, *1. Cor. 3. 18.*

Sixthly, Coming to Christ is not by the Power of man. This is evident, partly.

First, From that which goeth. For, Man's Power in the putting forth of it in this matter, is either stirred up by Love, or sense of Necessity; but the Wisdom of this World neither gives Man Love to, or a Sense of a need of Jesus Christ, therefore his Power lies still, as from that.

Secondly, What Power has he that is dead (as every natural Man is) even spiritually dead in Trespasses and Sins; dead, even as dead to God's New-Testament things. as he that is in his Grave, dead to the things of this World: what Power hath he then whereby to come to Jesus Christ? *John, 5. 25; Eph. 2. 1. Col., 2. 13.*

Thirdly, God forbids the mighty Man's Glory in his Strength, and says positively, by Strength shall no Man prevail; and again, not by might, nor by Power, but by my Spirit, saith the Lord, *Jer. 9. 23, 24. 1. Sam. 2. 2. Zech. 4. 6. 1. Cor. 27. 28.*

Fourthly, Paul acknowledges, that Man, nay converted Man, of himself, has not a sufficiency of Power in himself, to think a good thought, if not to do that which is least; for to think it less than to come; then no Man by his own Power can come to Jesus Christ, *2. Cor. 3. 5.*

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Fifthly, Hence we are said to be made willing to come by the Power of God, to be rais'd from a state of Sin, to a State of Grace, by the Power of God; and to believe, that is, to come through the exceeding Workings of his mighty Power, *Psal.* 11. 1. 2 *Col.* 2. 12. *Eph.* 1. 18 20. See also *Job.* 45. 14.

But this needed not, if either Men had power or Will to come; or so much as graciously to think of being willing to come (of themselves) to Jesus Christ.

I should now come to the Proof of the second part of the Observation; but that is occasionally done already, in the Explicatory Part of the Text, to which I refer the Reader; for I shall here only give thee a Text or two more to the same Purpose, and so come to the Use and Application.

First, It is expressly said, No Man can come to me, except the Father which has sent me draw him. By this Text there is not only insinuated, that in Man is want of Power, but also Will to come to Jesus Christ; they must be drawn, they come not, if they be not drawn. And observe, it is not Man, no nor all the Angels in Heaven that can draw one Sinner to Jesus Christ. No Man cometh to me, except the Father which has sent me, draw him, *John* 44.

Secondly, Again, No Man can come to me, except it be given him of the Father, *John* 6 65. It is an Heavenly Gift that maketh Man come to Jesus Christ.

Thirdly. Again it is written in the Prophets, they shall be all taught of God, every one therefore that hath heard, and learned of the Father, cometh to me, *John* 6 45.

I shall not enlarge, but make some Use and Application, and so come to the next Observation.

First, Is it so? Is coming to Jesus Christ, not by the Will, Wisdom, or power of Man, but by the Gift Promise, and Drawing of the Father? Then they are to blame that cry up the Will, Wisdom, and Power of Man, as things sufficient to bring Men to Christ.

There are some Men who think they may not be contradicted when they Plead for the Will, Wisdom, and Power of Man, in reference to the things that are

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of the Kingdom of Christ: But I will say to such a Man, he never yet came to understand that himself is what the Scripture teacheth concerning him; Neither did he ever know, what coming to Christ is, by the Teaching Gift, and drawing of the Father. He is such a one that hath set up God's Enemy in Opposition to him, and that continueth in such Acts of Defiance; and what his End without a New Birth will be, the Scriptures teach also: But we will pass this.

Secondly, Is it so? Is coming to Jesus Christ, by the Gift, Promise, and drawing of the Father, then Mr. Saints here learn, to ascribe their coming to Christ, to the Gift, Promise and drawing of the Father. Christian Man, bless God who hath given thee to Jesus Christ, by Promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the Glory of Eternal Love should rest upon thy Head, and that the Glory of the Exceeding Grace of God, should take hold of thy Heart, and bring thee to Jesus Christ.

Thirdly, Is it so? That coming to Christ is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that are indeed coming to Jesus Christ; I say, an high esteem on them, for the sake of him, by virtue of whose Grace they are made to come to Jesus Christ.

We see, that Men by the help of humane Abilities do arrive at the knowledge of, and bring to pass that, which, when done, is a Wonder to the World; how he that did it is esteemed and commended. Yea, how are his wits, parts, and industry, and unweariedness in all, admired, and yet the Man, as to this, is but of the World, and his Work the Effect of natural Ability: The things also attained by him, and in Vanity and Vexation of Spirit. Farther, Perhaps in the pursuit of these his Achievements, he strove against God, wastes time vainly, and at long run, loses his Soul by neglecting of better things: Yet he is admir'd! But I say, if this Man's Parts, Labour, Diligence, and the like, will bring him to such Applause and esteem in the World, what esteem should we have of such an one that

Is by the Gift, Promise, and Power of God, coming to Jesus Christ?

First. *This is a Man with whom God is, in whom God works and walks; a Man whose motion is govern'd, and steered by the mighty Hand of God, and the effectual working of his Power, Here's a Man!*

Secondly, *This Man by the Power of God's Might, which worketh in him, is able to cast a whole World to bind him, with all the Lusts and Pleasures of it; and to charge through all the difficulties that Men and Devils can set against him. Here's a Man!*

Thirdly, *This Man is traveling to Mount Zion, the Heavenly Jerusalem. The City of the living God, and to an innumerable Company of Angels; and the Spirits of just Men made perfect, to God the Judge of all, and to Jesus; Here's a Man!*

Fourthly, *This Man can look upon Death with Comfort, can laugh at Destruction when it cometh; and long to hear the sound of the last Trumpet, and to see the Judge coming in the Clouds of Heaven; Here's a Man!*

Let Christians then esteem each other as such; I know you do; but do it more. And that you may consider these two or three things.

First, these are the Objects of Christ's Esteem, *Mat. 12. 48. Chap. 15. 22, 23, 24, 25, 26, 27, 28. Luke 7. 9.*

Secondly, These are the Objects of the Esteem of Angels, *Dan. 9. 12. Chap. 10. 11. Chap. 12. 4. Heb. 1. 14.*

Thirdly, These have been the Objects of the Esteem of Heathens, when convinced about them, *Dan. 5. 10. Acts. 5. 15. 1 Cor. 14. 24.*

Let each of you then esteem each other better than themselves, *Phil. 2. 2.*

Fourthly, Again, Is it so, That no man comes to Jesus Christ, by the Will, Wisdom, and Power of Man; but by the Gift, Power and Drawing, of the Father? Then this shows us how horrible ignorant of this fact are, who make the Man that is coming to Christ the Object of their Contempt and Rage. These are also unreasonable

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unreasonable and wicked Men; Men in whom is no faith, 1 *Thes.* 3. 2.

Sinners did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father, they do indeed come to him, you would hang and burn in Hell a thousand Years, before you would turn your Spirits as you do, against him, that God is drawing to Jesus Christ, and also against that God that draws him.

But faithless Sinners, let us a little expostulate the matter. What hath this Man done against thee that is coming to Jesus Christ? Why dost thou make him the Object of thy Scorn? Doth his coming to Jesus Christ offend thee? Doth his pursuing his own Salvation offend thee? Doth his forsaking his Sins and Pleasures offend thee?

Poor coming Man! Thou sacrificest the Abominations of the Egyptians before their Eyes, and will they not stone thee? *Exod.* 8. 26.

But, I say, why offended at this? Is he ever the worse, for coming to Jesus Christ, or for his loving and serving of Jesus Christ? Or is he ever more a Fool, for flying from that which will crown thee in Hell-Fire, and so seeking eternal Life? Besides, pray Sirs consider it, this he does not of Himself, but by the drawing of the Father. Come let me tell thee in thy Ear, thou that wilt not come to him thy self; and him that would thou hinderest.

First, Thou shalt be judged for one that hath Hated, Maligned, and Reproached Jesus Christ, to whom this poor Sinner is coming.

Secondly, Thou shalt be judged too, for one that hath hated the Father, by whose powerful drawing the Sinner doth come.

Thirdly, Thou shalt be taken and judged for one that has done despite to the spirit of Grace in him that is by its help, coming to Jesus Christ. What say'st thou now? Wilt thou stand by thy doings? Wilt thou continue to condemn and reproach the Living God? Think'st thou that thou shalt weather it out well enough at the Day of Judgment? Can thine Heart endure, or can

thine hands be strong, in the days that I shall deal with thee, saith the Lord? John 15. 18, 19. &c. Jude. 1. 16. 1 Thel. 4. Ezek. 22. 24.

Fourthly, Is it so, that no Man comes to Jesus Christ, by the Will, Wisdom and Power of Man, but by the Gift, Promise, and Drawing of the Father? Then this sheweth us, how it comes to pass, that weak means are so powerful as to bring Men out of their Sins, to a heavy pursuit after Jesus Christ: When God bid Moses speak to the People, he said, I will speak with thee, Exod. 19. When God speaks, when God works, who can let it? None, none. Then the work goes on. Elias threw the Mantle upon the Shoulders of Elisha. And what a wonderful Work followed? Where Jesus fell in with the crowing of a Cock, what work was there! O when God is in the Means, (be it never so weak and contemptible in it self) it works wonders, 1 Kings 19. 10. Mat. 26. 74. 75. Mat. 14. 71. Luke 22. 60.

The VVorld understand not, nor believe that the VValls of Jericho will fall at the sound of Rams Horns: But when God will speak, the Means must be effectual. A word weakly spoken, spoken with difficulty, in the Temptation, and in the midst of great contempt and scorn, works wonders; if the Lord thy God will say so too.

Is it so? Doth no Man come to Jesus Christ, by the will, wisdom, and power of man; but by the Gift, Promise, and Drawing of the Father? Then there is room for Christians to stand and wonder at the effectual working of God's Providences, that he hath made use of, as a means to bring them to Jesus Christ.

For although Men are drawn to Christ by the Power of the Father; yet that Power putteth forth it self in the use of Means; and that Means is diverse; sometimes this, sometimes that; for God is at Liberty to work, by which, and when, and how he will; but let the means be what it will, and as contemptible as may be; yet God that commanded the Light to shine out of Darkness; and that out of weakness can make strong; can, nay doth oftentimes make use of very unlikely means

to JESUS CHRIST. 157

to bring about the Conversion and Salvation of his People. Therefore you that are come to Christ (and that by unlikely means) stay your selves and wonder, by wondering, magnifie Almighty Power, by the work of which, the means hath been made effectual to bring you to Jesus Christ.

What was the Providence that God made use of as a means, either more remote or more near, to bring thee to Jesus Christ? Was it the removing of thy Habitation, the Change of thy Condition; the Loss of Religion, Estate, or the like? Was it the casting of thine Eye upon a good Book; the hearing of thy Neighbours talk of Heavely things, the beholding of God's Judgments as executed upon others, or thine own Deliverance from them; or thy being strangely cast under the Ministry of some Godly Man? O take notice of such Providence or Providences! They were sent and managed by mighty Power to do thee good, God himself, I say, hath joined himself to his Chariot: Yea and so blessed it, that it failed not to accomplish the thing for which he sent it.

God blessed not to every one his Providences in this manner: How many Thousands are there in this World, that pass every day under the same Providences? But God is not in them to do that Work by them as He hath done for thy poor Soul, by his effectual working with them. O that Jesus Christ should meet thee in this Providence, that Dispensation, or the other Ordinance! At this therefore, it will be thy Wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those Providences that have been effectual thro' the Management of God, to bring Salvation to the Souls of his People.

First, The first that be of the Woman of Samaria. It must happen that she must needs go out of the City to draw Water (not before nor after, but) just when Jesus Christ her Saviour was come from far and set to rest him (being weary) upon the Well: What a blessed Providence was this! Even a Providence managed by the Almighty Wisdom and Almighty Power;

to the Conversion and Salvation of this poor Creature, which her Saviour brought about; that the blessed work might be fulfilled upon the Women according to the Purpose afore-determined by the Father, *John 4.*

Secondly, What a Providence was it, that there should be a Tree in the way for *Zaccheus* to climb, thereby to give Jesus Opportunity to call that Chief of the Publicans home to himself, even before he came down therefrom, *Luke 19.*

Thirdly, Was is not also wonderful, that the Thief, which you read of in the Gospel, should by the Providence of God be cast into Prison, to be condemned, even at that Sessions that Christ himself was to die; nay, and that it should happen too, that they must be Hanged together, that the Thief might be in Hearing and observing in his last Words, that he might be converted by him before his Death, *Luke 23.*

Fourthly, What a strange Providence was it, and as strangely managed by God, that *Onesimus*, when he was run away from his Master, should be taken, and, as I think, cast into that very Prison, where *Paul* lay bound for the Word of the Gospel, that he might there be by him converted, and then sent home again to his Master *Philemon*! Behold all things Work together for good, to them that love God; to them who are the Called according to his Purpose, *Rom. 8.*

Nay, I have my self known some that have been made to go to hear the Word preached against their Wills; others have gone not to hear, but to see and be seen; nay, to jeer and flout others; as also to catch and carp at things. Some also to feed their adulterous Eyes with the sight of beautiful Objects, and yet God hath made use of even these things, and even of the Wicked and Sinful Proposals of Sinners, to bring them under the Grace that might save their Souls.

Doth no Man come to Jesus Christ, but by the Drawing of the Father? Then let me here caution these poor Sinners, that are Spectators of the change that God hath wrought on them that are coming to

Jesus

Jesus Christ, not to attribute this Work and change
to other things and causes.

There are some poor Sinners in the World, that
plainly see a Change, a mighty Change in their Neigh-
bours and Relations that are coming to Jesus Christ:
But as I said, they being ignorant, and not knowing
whence it comes, nor whither it goes, for so is every
one that is Born of the Spirit, *John 3. 8.*

Therefore they attribute this Change to other
Causes: As,

1. Melancholly.
2. To sitting alone.
3. To overmuch Reading.
4. To their going to many Sermons.
5. Too much studying and musing on what they
hear.

Also they conclude on the other side,
First, That it is for want of merry Company.

Secondly, For want of Physick, and therefore they
advise them to leave off Reading, going to Sermons,
the Company of sober People; and to be merry; go a
Gossipping, to busie themselves in the things of this
World, not to sit musing alone, &c.

But come, poor ignorant Sinner, let me deal with
thee; it seems thou art turn'd Counsellor for Satan. I
tell thee, thou knowest not what thou doest. Take
heed of spending thy Judgment after this manner;
thou judgest foolishly, *And sayest in this, To every one
that passeth by; Thou art a Fool.*

VVhat! count Convictions for Sin, Mournings for
Sin, and Repentance for Sin, Melancholly? this is like
those, that on the other side said, *These Men are drunk
with New Wine, &c.* Or as He that said, *Paul was
mad, Acts 2. 23. Chap. 26. 24.*

Poor ignorant Sinner! canst thou judge no better?
VVhat, is sitting alone, pensive under God's Hand?
Reading the Scriptures, and Hearing of Sermons, &c.
the way to be undone? The Lord open thine Eyes, and
make thee to see thine Error; thou hast set thy self
against God, thou hast despised the Operation of his
Hand, thou attemptest to murder Souls. VVhat canst
thou

Come and Welcome,
thou give no better Counsel, touching those whom God hath wounded, than to send them to the Ordinances of Hell for Help? Thou bidst them busie themselves in the things of this VWorld; but dost thou not know, that the Lord bids, First, seek the Kingdom of God, and the Righteousness thereof? *Mat. 3. 36.*

Poor, Ignorant Sinner, hear the Counsel of God to such, and learn thy self to be wiser. Is any afflicted? Let him Pray; is any Merry? Let him sing Psalms. Blessed is he that heareth me, & heareth for the time to come. Save your selves from this untoward Generation. Search the Scriptures, give attendance in Reading. It is better to go to the House of Mourning, *Jam. 5. 13. Prov. 8. 32. 33. Acts, 2. 4c. John 3. 39. Tim 4. 13. Eccl. 7. 1, 2, 3.*

And wilt thou Judge him that doth thus? Art thou almost like *Elymas*: the Sorcerer, that sought to turn the Deputy from the Faith? Thou seekest to pervert the Right ways of the Lord: Take heed lest some heavy Judgment overtake thee, *Acts 14. 8. 9.*

What! Teach Men to Quench Convictions, to take Men off from a serious Consideration of the evil of Sin, of the Terrors of the World to come, and how they shall escape the same. What! Teach Men to put God and his Word out of their minds, by running to Merry Company; by running to the World, by Gossiping, &c. This is as much as to bid them say to God, Depart from us, for we desire not the knowledge of thy ways: Or, What's the Almighty, that we should serve him? Or, What Profit have we, if we keep his Ways? Here's a Devil in gain! VVhat bid Men walk according to the Course of this VWorld, according to the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience, *Eph. 2.*

Objection, But we do not know that such are coming to Jesus Christ: Truly we wonder at them, and think they are Fools.

Answer, First, Do you not know that they are coming to Jesus Christ? Then they may be coming to Him for ought you know; and why will you be worse than the brute, to speak evil of the things you know not? What

to JESUS CHRIST. III

ye made to be taken and destroyed. Must ye utterly
perish in your Corruptions? 2. Pet. 2. 12.

Secondly, Do you not know them? Let them alone
then. If you cannot speak good of them, speak not bad,
Refrain from these Men, and let them alone, for if this
counsel, or this Work, be of Men, it will come to nought;
but if it be of God, ye cannot overthrow it, lest haply ye
be found even to fight against God, Acts. 5. 38, 39.

Thirdly, But why do you wonder at a Work of Con-
viction and Conversion? Know you not, that this is the
Judgment of God upon you, ye Despisers, To behold and
wonder, and perish? Acts. 15. 30.

Fourthly, But why wonder and think they are Fools?
Is the way of the Just an Abomination to you? See that
Passage and be ashamed, He that is upright in the way,
is an Abomination to the Wicked. Prov. 29. 27.

Fifthly, Your wondering at them, argues that you are
strangers to your selves, to Conviction for Sin, and to
heavily desires to be saved; as also to coming to Jesus
Christ.

Object. But how shall we know that such Men are
coming to Jesus Christ.

Ans. VWho can make them see, that Christ has
made blind? (John 22. 9) Nevertheless because I en-
deavour'd by Conviction, Conversion and Salvation:
Consider,

1. Do they cry out of Sin, being burthened with it,
as of an exceeding bitter thing?

2. Do they fly from it as from the Face of a deadly
Serpent?

3. Do they cry out of the Insufficiency of their own
Righteousness, as to Justification in the sight of God.

4. Do they cry out after the Lord Jesus to save
them?

5. Do they see more Worth and Merit in one drop
of Christ's Blood to save them, than in all the Sins of
the World to damn them?

6. Are they tender of Sinning against Jesus Christ?

7. Is his Name, Person, and Undertakings, more Pre-
cious to them than the Glory of the World?

8. Is

Come and Welcome

8. Is the Word more dear unto them?
9. Is Faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them?
10. Do they savour Christ in his Word, and do they leave all the World for his sake: And are they willing (God helping them) to run Hazards for his Name, for the Love they bear to him?
11. Are his Sains precious to them?

If these things be so, whether thou seest them or no, these Men are coming to Jesus Christ, Rom. 7. 9, 10, 11, 12, 13, 14. Psalm 38. 3, 4, 5, 6, 7, 8. Heb. 6. 18, 19, 20. Isa. 64. 6. Phil. 3. 7, 8. Psal. 45. 1, Psal. 109. 20. Acts 16. 30. Psal. 51. 7, 8. 1. Pet. 1. 18, 19. Rom. 7. 24. 2. Cor. 5. 41. Acts 5. 41. James 2. 7. Phil. 3. 7, 8. Song 5. 10, 11, 12, 13, 14, 15. Psal. 119. John 13. 35. 1. John 4. 7. Chap. 3. 14. John 16. 9. Rom. 14. 23. Heb. 21. 6. Psalm 19. 10, 11. Jer. 17. 16. Heb. 11. 24, 25, 26, 27. Acts 29. 22, 23, 24. Chap. 21, 13. Titus 3. 15. 2. John 1. Ephes. 4. 26. Philip 7. 1 Cor. 16. 24.

The second Observation.

I come now to the second Observation propounded to be spoken to; to wit,

That they that are coming to Jesus Christ, are oftentimes heartily afraid that Jesus Christ will not receive them.

I told you that this Observation is implied in the Text, and I gather it from the largeness and openness of the Promise, (*I will in no wise cast out*) For had there not been a proneness in us, to fear casting out, Christ needed not to have, as it were, way-laid our Fear, as he doth by this great and strange Expression, *In no wise. And him that cometh to Me, I will in no wise cast out.*) There needed not, as I may say, such a Promise to be invented by the Wisdom of Heaven, worded at such a rate, as it were on Purpose to dash in pieces, at one blow, all the Objections of coming sinners; if they were not prone to admit of such Objections to the discouraging of their own Souls; for these words, *In no wise*, cut the Throats of all Objections.

TO JESUS CHRIST. 113

ous and they were dropp'd by the Lord Jesus for that
end; and to help the Faith that is mixed with
Unbelief.

And it is, as it were the Sum of all Promises; nei-
ther can any Objection be made upon the Unworthiness
that thou findest in thee, that this Promise will not
fail.

But I am a Sinner say'st thou.

I will in no wise cast out, says Christ.

But I am an old Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am a back-sliding Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am an hard-hearted Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I have served Satan all my Days say'st thou.

I will in no wise cast out, says Christ.

But I have sinned against Light, say'st thou.

I will in no wise cast out, says Christ.

But I have Sinned against Mercy, say'st thou.

I will in no wise cast out, says Christ.

But I have no good thing to bring with me, say'st thou.

I will in no wise cast out, says Christ.

Thus I might go on to the end of things, and shew
you that still this Promise was provided to answer all
Objections, and doth answer them: But I say, what
need it be, if they that are coming to Jesus Christ, are
not sometimes, yea, oftentimes, heartily afraid, that
Jesus Christ will cast them out?

I will give you now two Instances, that seem to im-
ply the Truth of this Observation.

In the Ninth of *Matthew* at the second Verse, you
read of a Man that was sick of the Palsie; and he
was coming to Jesus Christ, being borne upon a
Bed by his Friends: He also was coming himself, and
that upon another Account than any of his Friends
were aware of, even for the Pardon of Sins; and the
Salvation of his Soul. Now, so soon as ever he was
come into the Presence of Christ, Christ bids him be of
good

good Cheer. It seems then his Heart was Fainting. But what was the cause of his Fainting? Not his bodily Infirmitie, for the Cure of which his Friends did bring him to Christ, but the Guilt and Burden of his Sins; for the pardon of which, himself did come to him; therefore he proceeds, *Be of good Cheer, thy sins are forgiven thee.*

I say, Christ saw him sinking in his Mind, about how it would go with his most noble part; and therefore first, he applies himself to him on that account. For, though his Friends had Faith enough as to the Cure of his Body, yet he himself had little enough, as to the Cure of his Soul. Therefore Christ takes him up as a Man falling down, saying, Son be of good Cheer, thy Sins are forgiven thee.

That about the Prodigal, seems pertinent also to this matter, when he was come to himself, he said, how many hired Servants of my Father, have Bread enough and to spare, and I perish for Hunger? I will arise now and go to my Father. Heartily spoken. But how did he perform his Promises; I think not so well as he promised to do: And my ground for my thoughts, is because his Father, so soon as he was come to him, fell upon his Neck, and kissed him; implying, methinks as if the Prodigal by this time, was dejected in his mind; and therefore his Father gives him the most sudden and familiar Token of Reconciliation.

And Kisses were of Old Time often used to remove Doubts and Fears. Thus *Laban* and *Esau* Kiss *Jacob*

Thus *Joseph*, kissed his Brethren; and thus also *David* kissed *Absalom*; Gen. 31. 1, 2, 3, 4, 5, 6. Chap. 48. 9, 10. 2 Sam. 14. 33

'Tis true, as I said, at first setting out, he spake heartily, as sometimes Sinners also do in their beginning to come to Jesus Christ: But might not he, yea, in all probability he had (between the first Step he took, and the last, by which he accomplished that Journey) many a Thought, both this way and that, as whether his Father would receive him, or no? As thus; I said, *would go to my Father*; but how, if when I come to him, he should ask me, *Where I have all this while* been?

een? VVhat must I say then? Also, if he ask me,
VVhat is become of the Portion of Goods that he gave
me? VVhat shall I say then? If he ask me, who have
been my Companions? VVhat shall I say then? If he
should ask me, what hath been my Preferment in all the
time of my absence from him? VVhat shall I say then?
Yea, and if he ask why I came home no sooner?
VVhat shall I say then? Thus, I say, might he reason
with himself; and being conscious to himself, that he
could give but a bad Answer to any of these Interroga-
tories, no marvel if he stood in need of first of all, of
a *Kiss* from his Father's Lips. For had he answered
the first in Truth, he must say, I have been a Haunter
of Taverns and Ale Houses: And for my Portion, I
spent it in Riotous Living; my Companions were
VVhores and Drabs: As for my Preferment, the highest
Hog-Herd; and as for my not coming home till
now, Could I have made shift to stay any longer, I had
not lain at thy Feet for Mercy now:

I say, things consider'd, and considering again, how
poor a poor Man is to give way, when truly awaken'd
to Despondings, and Heart-misgivings; no marvel if
he did sink in his Mind, between the time of his first
getting out, and that of his coming to his Father:

But Thirdly, Methinks I have, for the Confirmation
of this Truth, the Consent of all the Saints, that are
under Heaven, to wit, That they that are coming to
Jesus Christ, are oft-times heartily afraid that he will
not leave them.

Quest. But what should be the Reason?

I will answer to this Question thus.

First, It is not for want of the revealed will of God,
that manifested Grounds for the contrary; for of that
there was a sufficient Foundation for Encouragement
for them that are coming to Jesus Christ.

And him that cometh to Me, I will in no wise cast out.

Secondly, It is not for want of an Invitation to come,
for that is full and plain, Come unto me all ye that
labour, and are heavy Laden, and I will give you
rest. Mat. ix. 28.

Thirdly, It is not for want of a solemn Oath and
Engagement

Engagement to save them that come; for because he could swear by no greater, he swore by Himself. *That by two immutable Things, in which it was impossible that God should lie, we might have strong Consolation, who have fled for Refuge, to lay hold on the hope set before us,* Heb. 6. 15, 16, 17, 18.

Fourthly, Neither is it for want of great Example of God's Mercy, that have come to Jesus Christ, of which we read most plentifully in the word.

Therefore, it must be concluded, it was for want of that which follows :

First, It was for want of Knowledge in Christ. Thou knowest but little of the Grace and Kindness that is in the Heart of Christ. Thou knowest but little of the Merit and Virtue of his Blood: Thou knowest but little of the VVillingness that is in his Heart to save thee: And this is the reason of the Fear that riseth in thy Heart, and causeth thee to doubt, that Christ will not Receive thee. Unbelief is the Daughter of Ignorance: Therefore Christ saith, *O Fools and slow of Heart to believe,* Luke 24. 25.

Slowness of Heart to believe, flows from thy Foolishness in the things of Christ; this is evident to all that are acquainted with themselves, and are seeking after Jesus Christ: The more Ignorance, the more Unbelief; the more Knowledge of Christ the more Faith. *They that know thy Name will put their Trust in thee.* Psalm 9, 10. He therefore that began to come to Christ on the other Day, and hath yet but little Knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he is strong, and hath overcome the Wicked one, 1. John 2.

When Joseph's Brethren came into Egypt to buy Corn, it is said, Joseph knew his Brethren, but his Brethren knew not him. VVhat follows? VVhy, great mistrust of Heart about their speeding well; especially if Joseph did but answer them roughly, calling them Spies, and questioning the Truth and the like. And observe it, so long as their Ignorance about their Brother remained with them, whatsoever Joseph did, still they put the worst Sense upon it: For

stance

stance, *Joseph* upon a time, bids the Steward of the House to bring them home to Dine with him, to Dine even in *Joseph's* House: And how is this resented by them? Why, they are afraid: And the Men were afraid, because they were brought unto (their Brother) *Joseph's* House: And they said, He seeketh occasion against us, and will fall upon us, and take us for Bond-Men, and our Asses, *Gen. 42*, and *Ch. 43*. What! afraid to go to *Joseph's* House? He was their Brother: He intended to Feast them, and Feast with them. Ah, but they were ignorant that he was their Brother: And so long as their Ignorance lasted, so long their Fear terrified them. Just thus it is with the Sinner, that but of late is coming to *Jesus Christ*. He is Ignorant of the Love and Pity that is in *Christ* to coming Sinners: Therefore he Doubts, therefore he Fears, therefore his Heart misgives him.

Coming Sinner, *Christ* inviteth thee to Dine and Sup with him: He inviteth thee to a Banquet of Wine, yea to come into his Wine-cellar; and his Banner over thee shall be Love, *Rev. 30. 20. Cant. 2. Chap. 5*. But I doubt it, says the Sinner: But 'tis answer'd, He calls thee, invites thee to his Banquets, Flaggons, Apples; to his Wine, and to the Juice of his Pomegranate. O I fear, I doubt, I mistrust, I tremble in expectation of the contrary! Come out of the Man, thou dastardly Ignorance. Be not afraid, Sinner, only believe, *He that cometh to Christ, he will in no wise cast out.*

Let the Coming Sinner, therefore, seek after more of the good Knowledge of *Jesus Christ*: Press after it, seek it as Silver, and Dig for it as for hid Treasure: This will embolden thee; This will make the wax Stronger and Stronger. I know whom I have believed in, I know him, said *Paul*. And what follows? Why, and I am persuaded, that he is able to keep which I have committed to him against that Day, *2. Tim. 19. 13*.

What had *Paul* committed to *Jesus Christ*? The Answer is, he had committed to him his Soul. But why did he commit to him his Soul? Why, because he knew him: He knew him to be Faithful, to be kind,

kind; He knew he would not fail him, nor forsake him, and therefore he laid his Soul down at his Feet, and committed it to him, to keep against that Day. But,

Secondly, Thy Fears that Christ will not receive thee, may be also a Consequent of thy earnest and strong Desires after thy Salvation by him, For this I observe that strong Desires to have, are attended with strong Fears of missing. What Man most sets his Heart upon, and what his Desires are most after, (he oft-times) most fears he shall not obtain. So the Man, Ruler of the Synagogue, had a great Desire that his Daughter should live; and that Desire was attended with Fear that she would not; Wherefore Christ saith unto him, Be not afraid; *Mark 5. 36.*

Suppose a Young Man should have his Heart much set upon a Virgin to have her to Wife, if ever he fears he shall not obtain it, it is when he begins to love. Now thinks he, some body will step in betwixt my Love and the Object of it; either they will find fault with my Person, my Estate, my Condition, or something.

Now Thoughts begin to Work, she doth not like me, or something. And thus it is with the Soul, at first coming to Jesus Christ; thou lovest him, and thy Love produceth Jealousie, and that Jealousie oft-times begets Fears.

Now thou fearest the Sins of thy Youth, the Sins of thine Old Age, the Sins of thy Calling, the Sins of thy Christian Duties, the Sins of thy Heart, or something or other, will alienate the Heart and Affection off Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse the Soul.

But be content, a little more Knowledge of him will make thee take better Heart; thy earnest Desires shall not be attended with such burning Fears; thou shalt hereafter say, *This is my Infirmary*, *Psal. 77.*

Thou art sick of Love; a very sweet Disease, and every Disease has some Weakness attending of it, yet with this Distemper (if it be lawful to call it so) we are more Epidemical. I would gladly die of this Disease, 'tis better than Life it self, though it be attended with Fears. But thou cryest out, *I cannot obtain*. VV

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TO JESUS CHRIST

be not too hasty in making Conclusions: If Jesus Christ had not put his Finger inat the Hole of the Lock, thy Bowels would not have been troubled for him, (Song 5.) Mark how the Prophet hath it; *They shall walk after the Lord, He shall roar like a Lion: When he shall roar, the Children shall tremble from the East, they shall tremble like a Bird out of Egypt, and as a Dove out of the Land of Assyria, Hos. 11. 10. 11.*

VWhen God roars (as oft-times the coming Soul hears him roar) VWhat Man that is coming can do otherwise but tremble? (*Amos 3. 8.*) But trembling He comes, *He sprang in, and came trembling, and fell down before Paul and Silas, Acts 16.*

Should you ask him what we mentioned but now, How long is it, since you began to fear you should miss of this Damsel you love so? The Answer will be, ever since I began to love her. But did you not fear it before? No, nor should I fear her now, but that I most vehemently love her. Come, Sinner, let us apply it, How long is it since thou began'st to fear, that Jesus Christ will not receive thee? Thy Answer is, ever since I began to desire Christ, then I began to come. And the more my Heart burns in Desires after him, the more I feel my Heart fear, I shall not be saved by him.

See now, Did not I tell thee, that thy Fears were but the Consequences of strong Desires? VVell fear not, Coming Sinner, Thousands of Coming Souls are in thy Condition; and yet they will get safe into Christ's Bosome. Say (saith Christ) to them that are of a fearful Heart, be strong, fear not, your God will come and save you, *Isa. 35. 4. Chap 63.*

Thirdly, *Thy fear that Christ will not receive thee, may arise from a sense of thine own unworthiness. Thou seest what a poor, sorry, wretched, worthless Creature thou art! And seeing this, thou fearest Christ will not receive thee: Alas, sayest thou, I am the vilest of all Men! A Tongue-Sinner! A Ring-leading Sinner! I am not only a Sinner my self, but have made others ten-fold worse the Children of Hell also! Besides, now I am under some Awakening and stirring of Mind after Red-*

kind; He knew he would not fail him, nor forsake him, and therefore he laid his Soul down at his Feet, and committed it to him, to keep against that Day. But

Secondly, Thy Fears that Christ will not receive thee, may be also a Consequent of thy earnest and strong Desires after thy Salvation by him, For this I observe that strong Desires to have, are attended with strong Fears of missing. What Man most sets his Heart upon, and what his Desires are most after, (he oft-times) most fears he shall not obtain. So the Man, Ruler of the Synagogue, had a great Desire that his Daughter should live; and that Desire was attended with Fear that she would not; Wherefore Christ saith unto him, Be not afraid; *Mark* 5. 36.

Suppose a Young Man should have his Heart much set upon a Virgin to have her to Wife, if ever he fears he shall not obtain it, it is when he begins to love. Now thinks he, some body will step in betwixt my Love and the Object of it; either they will find fault with my Person, my Estate, my Condition, or something.

Now Thoughts begin to Work, she doth not like me, or something. And thus it is with the Soul, first coming to Jesus Christ; thou lovest him, and thy Love produceth Jealousie, and that Jealousie oft times begets Fears.

Now thou fearest the Sins of thy Youth, the Sins of thy Old Age, the Sins of thy Calling, the Sins of thy Christian Duties, the Sins of thy Heart, or something or other, will alienate the Heart and Affection off Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse the Soul.

But be content, a little more Knowledge of him will make thee take better Heart; thy earnest Desires shall not be attended with such burning Fears; thou shalt hereafter say, *This is my Infirmary*, *Psal.* 77.

Thou art sick of Love; a very sweet Disease, and every Disease has some Weakness attending of it, yet with this Distemper (if it be lawful to call it so) is more Epidemical. I would gladly die of this Disease, 'tis better than Life it self, though it be attended with Fears. But thou cryest out, *I cannot obtain*. VV

TO JESUS CHRIST. 119

be not too hasty in making Conclusions: If Jesus Christ had not put his Finger inat the Hole of the Lock, thy Bowels would not have been troubled for him, (Song 5.) Mark how the Prophet bath it; *They shall walk after the Lord, He shall roar like a Lion: When he shall roar, the Children shall tremble from the East, they shall tremble like a Bird out of Egypt, and as a Dove out of the Land of Assyria, Hos. 11. 10. 11.*

VWhen God roars (as oft-times the coming Soul hears him roar) VWhat Man that is coming can do otherwise but tremble? (*Amos 3. 8.*) But trembling He comes, *He sprang in, and came trembling, and fell down before Paul and Silas, Acts 16.*

Should you ask him what we mentioned but now, How long is it, since you began to fear you should miss of this Damsel you love so? The Answer will be, ever since I began to love her. But did you not fear it before? No, nor should I fear her now, but that I most vehemently love her. Come, Sinner, let us apply it, How long is it since thou began'st to fear, that Jesus Christ will not receive thee? Thy Answer is, ever since I began to desire Christ, then I began to come. And the more my Heart burns in Desires after him, the more I feel my Heart fear, I shall not be saved by him.

See now, Did not I tell thee, that thy Fears were but the Consequences of strong Desires? VVell! fear not, Coming Sinner, Thousands of Coming Souls are in thy Condition; and yet they will get safe into Christ's Bosome. Say (saith Christ) to them that are of a fearful Heart, be strong, fear not, your God will come and save you, *Isa. 35. 4. Chap 63.*

Thirdly, *Thy fear that Christ will not receive thee, may arise from a Sense of thine own unworthiness. Thou seest what a poor, sorry, wretched, worthless Creature thou art! And seeing this, thou fearest Christ will not receive thee: Alas, sayest thou, I am the vilest of all Men! A Town-Sinner! A Ring-leading Sinner! I am not only a Sinner my self, but have made others ten-fold worse the Children of Hell also! Besides, now I am under some Awakening and stirring of Mind after Sal-*

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vision, even now I find my Heart *Rebellious, Carnal, Hard, Treacherous, Desperate, prone to Unbelief, and Despair: It forgetteth the Word; it wandereth, it runneth to the end of the Earth. There is not (I am persuaded) one in all the World, hath such a desperate wicked Heart as mine is! My Soul is careless to do good but none more earnest to do that which is Evil!*

Can such a Man as I am live in Glory? Can an Holy, a Just, and a Righteous GOD, once think (with Honour to his Name) of having such a vile Creature as I am? Truly I fear it. VVill he shew a VVonder to such a dead Dog as I am? I doubt it.

I am cast out to the loathing of my Person, yea, I loath my self, I stink in mine Nostrils. How can I then be accepted by a Holy and Sin-aborring God? (*Psalm 38. 5, 6, 7. Ezek. 10. Chap. 20. 42, 43, 44.*) Saved I would be; and who is there that would not were they in my Condition? Indeed, I wonder at the Madness and Folly of others, when I see them leap and skip so carelessly about the Mouth of Hell! Behold, Signer, how darest thou tempt God, by laughing at the Breach of his holy Law? But, alas! They are not so bad one Way, but I am worse another: I wish myself were any Body but my self: And yet, here again, I know not what to wish. When I see such I believe are coming to Jesus Christ, I bless them; but am confounded in my self, to see how unlike (as I think) I am to every good Man in the World: They can hear, read, pray, remember, repent, be humble, and do every thing better than so Vile a Wretch as I.

I, Vile Wretch! am good for nothing, but to burn in Hell-fire; and when I think of that, I am confounded too!

Thus the sense of Unworthiness creates and heightens Fears in the Hearts of them that are coming to Jesus Christ; but, indeed, it should not, for who needs the Physician, but the Sick? Or, who did Christ come into the World to save, but the chief of Sinners? (*Mat. 9. 17. 1. Tim. 1. 15.*) Wherefore, the more thou dost thy Sins, the faster fly thou to Jesus Christ; and let the sense of thine own unworthiness, prevail with thee

TO JESUS CHRIST.

thee yet to go faster. As it is with the Man that carrieth his broken Arm in a Sling to the Bone-setter, still as he thinks of his broken Arm, and as he feels the Pain and Anguish, he hastens his pace to the Man: And if Satan meets thee, and asketh, whither goest thou? Tell him, Thou art maimed, and art going to the Lord Jesus. If he Objects thine own Unworthiness, tell him, That even as the Sick seeketh the Physician, as he that hath broken Bones seeks him that can set them, so thou art going to Jesus Christ, for Cure and Healing for thy sick-Soul.

But it oft-times happeneth to him that flies for his Life, he despairs of elcaping, and therefore delivers himself up into the Hand of the Pursuer. But up, O Sinner; be of good Cheer: Christ came to save the unworthy One. Be not Faithless, but believe. Come away, Man, the Lord Jesus calls thee, saying, And him that cometh to Me, I will no wise cast out.

Fourthly, Thy Fear that Christ will not receive thee, may arise from a Sense of the exceeding Mercy of being saved, sometimes Salvation is in the Eyes of him that desires so great, so huge, so wonderful a thing; that the very Thoughts of the Excellency of it, ingender Unbelief about obtaining it, in the Hearts of those that unfeignedly desire it. Seemeth it to you (saith David) a light thing to be the King's Son in Law? 1 Sam. 18, 23. So the Thought of the Greatness and Glory of the thing propounded; as Heaven, Eternal Life, Eternal Glory; so be with God and Christ, and Angels: These are great Things, things too good, (saith the Soul that has little in his own Eyes.) Things too Rich (saith the Soul that is truly poor in Spirit) for me.

Besides, The Holy Ghost hath a way to greaten Heavenly Things to the Understanding of the Coming Sinner; yea, and at the same time, to greaten too the Sin and Unworthiness of that Sinner. Now the Soul staggeringly wonders, saying, what, to be made like Angels, like Christ is for Angels, and for them that can walk like Angels.

And it is a Wonder then to see a Soul that is drown-

ned in the sense of Glory, and a sense of its own Nothingness, to be confounded in it self, and to fear that the Glory apprehended, is too great, too good, and too rich for such an one.

That thing, Heaven and eternal Glory, is so great, and that would have it, so small, so sorry a Creature that the Thoughts of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired quite dash and overthrow the Minds of thy desire: Oh, it is too big, it is too great a Mercy!

But, Coming Sinner, let me reason with thee: Thou say'st it is too big, too great. Well, will things that are less satisfy thy Soul; will a less thing than Heaven, than Glory, and eternal Life, answer thy Desires? No, nothing less; Yet I fear they are too big, and too good for me ever to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give. No, not too big for God to give freely: Be content, let God give like Himself; he is the Eternal God, and giveth like himself. When Kings give, they do not use to give as poor Men do: hence it is said, that *Nabal made a Feast in his House like unto the Feast of a King*: And again, *All these things did Artabanah, as a King give unto David*, 1 Sam. 25: 2 Sam. Now God is a great King, let him give like a King; nay, let him give himself, and do thou receive like thy self. He hath all, and thou hast nothing: God told his People of old, that he would save them in Truth and Righteousness; and that they should return to, and enjoy the Land, which before for their Sins had spued them out: And then adds under a Supposition of their counting the Mercy too good, or too big; *If it be marvellous in the Eyes of the Remnant of this People in these Days, should it also be marvellous in mine Eyes? saith the Lord of Hosts, Zech. 8. 9.*

As who should say, They are now in Captivity, and blinded in their own Eyes; therefore they think the Mercy too marvellously big for them to enjoy; but it is so in their Eyes, it is so in mine: I will do for them like God, if they will but receive my Bounty like Sinners.

Coming

Coming Sinner, God can give his heavenly Canaan, and the Glory of it to thee; yea, none ever had them, but as a Gift, a free Gift: He has given us his Son, How shall he not then, with him, freely give us all things?

It was not the worthiness of Abraham, or Moses, or David, or Peter, or Paul; but the Mercy of God that made them Inheritors of Heaven. If God thinks thee worthy, judge not thy self unworthy, but take it, and be thankful. And it is a good Sign he intends to give thee, if he has drawn out thy heart to ask. O Lord, thou hast heard the desires of the humble, thou wilt prepare their hearts, thou wilt incline thine Ear, Psalm, 10. 17.

When God is said to incline his Ear, it implies an Intention: bestow the Mercy desired. Take it therefore, thy Wisdom will be to receive, not sticking at thy own unworthiness. It is said, He raiseth up the Poor out of the Dust, and lifteth up the Beggar out of the Dunghil, to set them among Princes, and to make them inherit the Throne of Glory. Again, he raiseth up the Poor out of the Dust, and lifteth some Neeedy out of the Dunghil, that he may set him with Princes, even with the Princes of his People, 4 Sam. 28. Psal. 113. 7. 8.

You see also, when God made a Wedding for his Son, he called not the Great, nor the Rich, nor the Mighty, but the Poor, the Maimed, the Halt, and the Blind, Mat. 22, Luke 14.

Fifthly, Thy Fears that Christ will not receive thee, may arise from the hideous Roaring of the Devil, who pursues thee. He that hears him roar, must be a mighty Christian, if he can at that time deliver himself from Fear. He is called a roaring Lion; and then to allude to that in Isaiah, If one look into them, they have Darkness and Sorrow, and the Light is Darkness to their very Heaven. 1 Pet. 5, 8. Isa. 5. 30.

There are two things among many, that Satan useth to roar out after them that are coming to Jesus Christ.

1. That they are not Elected. Or,
 2. That they have sinned the Sin against the Holy Ghost.
- To both these I answer briefly.

First, Touching Election, out of which thou fearest
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First, Touching Election, out of which thou fearest
thou

Come and Welcome

thou art excluded. Why, coming Sinner, even the Text itself affordeth thee Help against this doubt, and that by a double Argument.

First, That coming to Christ, is by Virtue of the Gift, Promise, and drawing of the Father; but thou art a coming, therefore God hath given thee, promised thee, and is a drawing thee to Jesus Christ. Coming Sinner, hold to this; and when Satan begins to roar against, answer, But I feel my heart moving after Jesus Christ: But that would not be, if it were not given by Promise, and Drawing to Christ by the Power of the Father.

Secondly, Jesus Christ hath Promised, That him that cometh to him, he will in no wise cast out. And if he hath said it, will he not make it good, I mean even thy Salvation? For as I have said already, not to cast out, is to receive and admit to the Benefit of Salvation. If then the Father has given thee, as is manifest by thy coming; and if Christ will receive, thou coming Soul, as 'tis plain he will, because, he hath said, He will in no wise cast thee out. Then be confident, and let those Conclusions that as naturally flow from the Text, as Light from the Sun, or Water from the Fountain, stay thee.

If Satan therefore objected, But thou art not Elected; answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws; and I am coming to such a Lord Jesus as will in no wise cast me out. Farther, Satan, were I not Elected, the Father would not draw me; nor would the Son so graciously open his Bosom to me. I am persuaded that not one of the Non-elect, shall be able to say (no not in the Day of Judgment) I did sincerely come to Jesus Christ. Come, they may, feignedly, as Judas and Simon Magus did; but that is not our Question. Therefore, O thou honest-hearted coming Sinner! be not afraid, but come.

As to the second Part of the Objection about sinning that Sin against the Holy Ghost; the same Argument also overthrows that also. But I will argue thus?

First, Coming to Christ is by virtue of a special Gift of the Father; but the Father giveth no such Gift to

to them that have sinned that Sin, therefore thou that art coming hast not committed that Sin. That the Father giveth no such Gift to them that have Sinned that Sin is evident;

1. Because they have sinned themselves out of God's Favour; they shall never have forgiveness, Mat. 12. 32. But it is a special Favour of God to give unto a Man, to come to Jesus Christ; because thereby he obtaineth Forgiveness. Therefore he that cometh, hath not sinned that Sin.

2. They that have sinned the Sin against the Holy Ghost, have sinned themselves out of an Interest in the Sacrifice of Christ's Body and Blood. There remains for such no more Sacrifice for Sin.

But God giveth not Grace to any of them to come to Christ that have no share in the Sacrifice of his Body and Blood; Therefore thou that art coming to him, hast not sinned that Sin, Heb. 19. 26.

Secondly, Coming to Christ is by the special drawing of the Father. No Man cometh to me, except the Father which hath sent me draw him: But the Father draweth not him to Christ for whom he hath not allotted Forgiveness by his Blood. Therefore, they that are coming to Jesus Christ, have not sinned that Sin, because he hath allotted them forgiveness by his Blood, Jo. 6. 44.

That the Father cannot draw them to Jesus Christ, for whom he hath not allotted Forgiveness of Sins, is manifest to Sense; for that would be a plain Mockery, a Flaw neither becoming his Wisdom, Justice, Holiness, nor Goodness.

Thirdly, Coming to Jesus Christ, lays a Man under his Intercession: For he ever liveth to make Intercession for them that come, Heb. 7. 25. Therefore he that is coming to Jesus Christ, cannot have sinned that Sin.

Christ has forbidden the People to Pray for them that have sinned that Sin, and therefore will not Pray for them himself, but he Prays for them that come.

Fourthly, He that hath sinned that Sin, Christ is to him of no more Worth, than is a Man that is Dead; for he hath crucified to him the Son of God: Yea, and

hath also counted his precious Blood as an unholy Thing, *Heb. 6. 10.* Now he that hath this low Esteem of Christ, will never come to him for Life; but the coming Man has an high Esteem of his Person, Blood and Merits. Therefore He that is coming, has not committed that Sin.

Fifthly, If he that has sinned this Sin, might yet come to Jesus Christ; then must the truth of God be overthrown, which saith, in one place, he hath never Forgiveness; and in another, I will in no wise cast out. Therefore that he may never have Forgiveness He shall never have Heart to come to Jesus Christ. It is impossible that such an one should be renewed either to, or by Repentance, *Heb. 6.* Wherefore, never trouble thy Head, nor Heart about this Matter: He that cometh to Jesus Christ, cannot have sinned against the Holy Ghost.

Sixthly, Thy Fears that Christ will not receive thee, may arise from thine own Folly, in inventing yea, in the chalking out to God a way to bring thee Home to Jesus Christ. Some Souls that are coming to Jesus Christ are great Tormentors of themselves upon this account: They conclude, that if their coming to Jesus Christ is right, they must needs be brought thus and thus: As for Instance.

1. Says one, if God be bringing of me to Jesus Christ then will he load me with the Guilt of Sin, till he make me roay again.

2. If God be indeed a bringing me home to Jesus Christ, then must I be assaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringing me to Jesus Christ then even when I am come at him, I shall have wonderful Revelations of him.

This is the way that some Sinners appoint for God. But perhaps he will not walk therein, yet will bring them to Jesus Christ. But now because they come not in the way of their own chalking out, therefore they are at a loss. They look for a heavy load and burthen; but perhaps God gives them a sight of their lost Condition, and addeth not that heavy Weigh

and Burthen. They look for the fearful Temptations of Satan; but God sees that yet they are not fit for them; Nor is the time come, that he should be honoured by them in such a Condition. They look for Great and Glorious Revelations of Christ, Grace, and Mercy. But perhaps God only takes the Yoke from off their Jaws, and lays Meat before them. And now again, they are at loss, yet a coming to Christ: I drew (saith God) with the Cords of a Man, with the bands of Love; I took the Yoke from off their Jaws and laid Meat unto them, *Heb. 11. 14.*

Now, I say, if God brings thee to Christ, and not by the Way that thou hast appointed, then thou art at a loss; and for thy being at a loss, thou may'st thank thy self, God hath more ways than thou knowest of, to bring a Sinner to Jesus Christ. But he will not give thee before-hand an Account by which he will bring thee to Christ, *Isa. 40. 12. Job 43. 13.*

Sometimes he hath his Way in the Whirl-Wind; but sometimes the Lord is not there, *Neb. 13. 1. Kings 10. 11.*

If God will deal more gently with thee, than with others of his Children, grudge not at it, refuse not the Waters that go softly, lest he bring thee up to the Waters of the Rivers, strong and many, even those two smoking Fire-Brands, the Devil and Guilt of Sin, *Isa. 8. 6. 7.* He saith to Peter follow me. And what Thunder did *Zachens* hear or see? *Zachens*, come down, said Christ; and he came down, (says Luke) and received him joyfully.

But had *Peter* or *Zachens* made the Objection that thou hast made, and directed the Spirit of the Lord, as thou hast done, they might have looked long enough, before they had found themselves coming to Jesus Christ.

Besides, I will tell thee, that the greatness of sense of Sin, the hideous Roaring of the Devil, yea, and abundance of Revelations, will not prove that God is bringing the Soul to Jesus Christ: As *Balaam*; *Gain*, *Judas*, and others can witness.

Farther, Consider, that what thou hast not of these things.

things here, thou may'st have another time, and that to thy Destruction. Wherefore instead of being Discontent, because thou art not in the Fire; because thou hearest not the Sound of the Trumpet, and Alarm of War; Pray that thou enter not into Temptation; yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that time of need? *Psalm*, 88. 15. *Mat.* 40. 41. *Heb.* 4. 16.

Poor Creature! Thou Cry'st, if *I* were tempted, *I* could come faster, and with more Confidence to Jesus Christ; thou say'st, thou know'st not what. What says *Job*? Withdraw thy Hand from me, and let not thy Dread make me afraid; then call thou, and *I* will answer; or let me speak, and answer thou me. *Job* 21. 31. It is not the over-heavy Load of Sin, but the Discovery of Mercy, not the Roaring of the Devil, but the Drawing of the Father, that makes a Man come to Jesus Christ. *I* my self know all these things.

True, sometimes (yea, most an end) they that come to Jesus Christ, come the Way that thou desirest, the Loading Tempted Way; but the Lord also leads some by the Waters of Comfort. If *I* was to chuse, when to go a long Journey; to wit, Whether *I* would go it in the Dead of Winter, or in the pleasant Spring (though if it was a very profitable Journey; as that of coming to Christ is) *I* would chuse to go it through Fire and Water, before *I* would lose the Benefit. But *I* say, if *I* chuse the time, *I* would chuse to go it in the Pleasant Spring, because the Way would be more delightful, the Days longer and warmer, the Nights shorter, and not so cold. And it is observable, that that very Argument that thou usest, to weaken thy strength in the way, that very Argument Christ Jesus useth, to encourage his beloved to come to him. Arise (saith he) my Love, my fair One, and come away (Why?) For lo, the Winter is past, the Rain is over and gone, the Flowers appear on the Earth, the time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-Tree putteth forth her green Figs, and the Vines, with her

tender

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that tender Grapes, give a good Smell: Arise my Love,
 my fair One, and come away, Song, 2. 10.

Thou Trouble not thy self, Coming Sinner; if thou see
 thy lost Condition by thy original and actual Sin. If
 thou see thy need of the spotless Righteousness of
 Jesus Christ; if thou art willing to be found in him,
 and to take up the Cross and follow him, then Pray
 for a fair Wind and good Weather, and come away.
 Stick no longer in a Muse or Doubt about things, but
 come away to Jesus Christ: Do it, I say, lest thou
 tempt God to lay the Sorrows of a travelling Woman
 upon thee. Thy Folly in this thing makes him do it.
 Mind what follows, The Sorrows of a Travailing
 Woman shall come upon him: Why? He is an unwise
 Son; for he should not stay long in the place of the
 breaking forth of Children, *Hos. 13. 13.*

Seventhly, Thy Fears that Christ will not receive
 thee, may rise from those Decays that thou findest in
 thy Soul, even while thou art coming to him: Some,
 even as they are coming to Jesus Christ, do find them-
 selves grow worse and worse: And this is, indeed, a
 fore Tryal to the poor coming Sinner.

To explain my self; there is such an one a coming
 to Jesus Christ; who, when at first he began to look
 out after him, was sensible, affectionate, and broken
 in Spirit; But now is grown dark, senseless, hard-
 hearted; and inclining to neglect Spiritual Duties, &c.
 Besides, he now finds in himself Inclinations to Unbelief,
 Atheism, Blasphemy, and the like. Now he finds he
 cannot tremble at God's Word, his Judgments, nor at
 the Apprehension of Hell-Fire: Neither can he, as he
 thinketh, be sorry for these things, Now this is a sad
 Dispensation. The Man, under the Sixth Head, com-
 plaineth for want of Temptations, but thou hast enough
 of them; art thou glad of them, tempted coming Sinner?
 They that never were exercis'd with them, may think
 it a fine thing to be within their Rages; but he that
 is there, is ready to sweat Blood for Sorrow of Heart,
 and to howl for Vexation of Spirit.

This Man is in the Wilderness among Wild Beasts;
 here he sees a Bear, there a Lyon, yonder a Leopard,

Wolf, a Dragon; Devils of all sorts; Doubts of all sorts; Fears of all sorts; haunt and molest his Soul. Here he sees Smoke, yea feels Fire and Brimstone scatter'd up his secret places; he hears the sound of an horrible Tempest.

O! My Friends, even the Lord Jesus, that knew all things, even he saw no Pleasure in Temptations, nor did he desire to be with them: Wherefore one Text saith, he was led; and another, he was driven of the Spirit into the Wilderness, to be Tempted of the Devil, Mat. 4, 1.

But to return: Thus it happeneth sometimes to them that are coming to Jesus Christ, a sad hap indeed: One would think, that he that is flying from Wrath to come, has little Need of such Glogs as these; and yet so it is; and woful Experience proves it: The Church of old complained, That her Enemies overtook her between the Straits; just between Hope and Fear, Heaven and Hell. Lam. 1, 3.

This Man feeleth the Infirmary of his Flesh? He findeth a proneness in himself to be Desperate: Now he chides with God, Flings and tumbles like a wild Bull in a Net, and still the Guilt of all returns upon himself to the crushing of him in Pieces; yet he feeleth his Heart so that he can find, as he thinks, no kind falling under any of his miscarriages. Now he is a Lump of Confusion in his own Eyes, whose Spirit and Actions are without Order.

Temptations serve the Christian as the Shepherd Dog serveth the silly Sheep that is coming behind the Flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabblesh it with Dirt and Wet, in the lowest places of the Furrows of the Field and not leave it until, it's half Dead, nor then neither except God rebuke.

Here is room now for Fears of being cast away. Now I see I am lost, says the Sinner: This is not coming to Jesus Christ, says he: Such a desperate, hard, and wretched Heart as mine is, cannot be a Gracious one saith the Sinner. And bid such an one be better, he says, I cannot, no I cannot.

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Question. But what will you say to a Soul in this Condition?

Answer. I will say, That Temptations have attended the best of God's People. I will say, that Temptations come to do us Good. And I will say also, That there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a Man of an ill-favour'd Countenance, who hath too high a Conceit of his Beauty; and wanting the Benefit of a Glass, he still stands in his own Conceit; at last a Limner is sent unto him, who draweth his ill-favour'd Face to the Life, now looking on it, he begins to be convinc'd, that he is not half so handsome as he thought he was. Coming Sinner, thy Temptations, are these Painters, they have drawn out thy ill-favour'd Heart to the Life, and have set it before thine Eyes, and now thou seest how ill-favour'd thou art.

Hezekiah was a Good Man, yet when he lay Sick, (for ought I know) he had somewhat too good an Opinion of his Heart; and for ought I know also, the Lord might upon his Recovery, leave him to a Temptation, that he might better know all that was in his Heart. Compare, *Isa.* 38. 1. with *Chron.* 32. 31.

Alas! We are sinful out of measure, but see it not to the full, until an Hour of Temptation comes; but when it comes, it doth as the Painter doth, it draweth out our Heart to the Life: Yet the Sight of what we are, should not keep us from coming to Jesus Christ.

There are two Ways by which God sets a Man into a Sight of the Naughtiness of his Heart. One is, by the Light of the Word and Spirit of God; and the other is, by the Temptations of the Devil. But by the first, we see our Naughtiness one way, and by the second, another. By the Light of the Word, and Spirit of God, thou hast a Sight of thy Naughtiness, and by the Light of the Sun thou hast a sight of the Spots and Defilements that are in thy House and Raiment; which Light gives thee to see a Necessity of Cleansing, but maketh not the Blemishes to spread more abominably. But when Satan comes, when he tempts, he puts

Life

Life and Rage into our Sins, and turns them, as it were, into so many Devils within us. Now, like Prisoners, they attempt to break thro' the Prison of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any ways to the scandal of the Gospel, and Reproach of Religion; to the darkning of our Evidences, and dauning of our Souls.

But, I shall say, as I said before, this hath oft-times been the Lot of God's People: And, no Temptation hath overtaken thee, but such as is common to Man; and God is faithful, who will not suffer thee to be tempted above what thou art able, 1 Cor. 10. 13. See the Book of Job, the Book of Psalms, and that of the Lamentations: And remember farther, that Christ himself was tempted to Blaspheme, to worship the Devil, and to murder himself, Mat. 4. Luke 4. (Temptations worse than which, thou canst be hardly overtaken with. But he was Senseless, that is true: And he is thy Saviour, and that is as true: Yea, is as true also, that by his being tempted, he became the Conqueror of the Tempter, and a Succorer of those that are tempted. Col. 2. 14.

Quest. But what should be the Reason that some that are coming to Christ, should be so lamentably cast down, and buffeted with Temptation?

Ans. It may be for several Causes.

First, Some that are coming to Christ, cannot be persuaded until the Temptation comes, that they are so vile as the Scripture saith they are. True, they see so much of their Wretchedness as to drive them to Christ; but there is an over and above of Wickedness, which they see not. Peter little thought that he had Cursing, and Swearing, and Lying; and an Inclination in his Heart to deny his Master, before the Temptation came. But when that indeed came upon him, then he found it there to his Sorrow, John 13. 36. &c.

Secondly, Some that are coming to Jesus Christ, are too much affected with their own Graces, and too little taken with Christ's Person, wherefore God to take them off from doating on their own Jewels, and that they may look more to the Person, Undertaking, and Merits of his

Son, plunges them into the Ditch by Temptations and this I take to be the meaning of Job; if I wash me (said he) with Snow-Water, and make my self never so clean, yet wilt thou plunge me in the Ditch, and mine own Cloaths shall abhor me, Job 9. 30. Job had been a little too much tampering with his own Graces, and seeing his Excellencies a little too high; (as these Texts make manifest, Job 33. 8, 9, 10, 11.) But by that the Temptations were ended, you find him better taught,

Yea, God doth oftentimes, even for this thing, as it were, take our Graces from us, and so leave us almost quite to our selves and to the Tempter, that we may learn, not to love the Picture, more than the Person of his Son. See how he dealt with them in the 16th of Ezekiel, and the 2d of Hosea.

Thirdly, perhaps thou hast been given too much to judge thy Brother, to condemn thy Brother, because a poor tempted Man: And God, to bring down the pride of thy Heart, letteth the Tempter loose upon thee, that thou also may'st feel thy self weak, For Pride goeth before Destruction, and an Haughty Spirit before a Fall, Prov. 15. 18.

Fourthly, It may be thou hast dealt a little too roughly with those that God hath this way wounded; not considering thy self, lest thou also be tempted; and therefore God hath suffered it to come unto thee, Gal. 6. 7.

Fifthly, It may be thou wast given to Slumber and Sleep, and therefore these Temptations were sent to awaken thee: You know that Peter's Temptation came upon him after his Sleeping; then, instead of Watching and Praying; then he Denied, Denied, and Denied his Master, Matthew, 20.

Sixthly, It may be thou hast Presumed too far, and stood too much in thine own Strength; and therefore is a time of Temptation come upon thee. Tho' all Men forsake thee, yet will not I. Ah! That's the way to be tempted indeed, John, 13. 36.

Seventhly, It may be God intends to make thee wise, to speak a word in season to others that are afflicted; and therefore he suffered thee to be Tempted. Christ was tempted, that he might be able to succour them that are tempted Heb. 2.

Eighthly,

Eighthly, It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it, thou wilt Curse him to his Face. Thus he obtained leave against Job; wherefore take Heed to thy tempted Soul, lest thou provest the Devil's Sayings true. Job. i. 2.

Ninthly, It may be thy Graces must be tried in the Fire, that the Rust which cleaveth to them, may be taken away, and themselves proved both before Angels and Devils, to be far better than Gold that perishes. It may be also that thy Graces are to receive special Praise, and Honour, and Glory, at the coming of the Lord Jesus (to Judgment) for all the Exploits that thou hast acted by them, against Hell and its infernal Crew, in the Day of thy Temptation, 1 Pt. i. 6.

Tenthly, It may be God would have others learn by thy Sighs, Groans, and Complaints under Temptations to beware of those Sins, for the sake of which, thou art at present deliver'd to the Tormentors.

To conclude this, put the worst to the worst, (and then things will be bad enough) suppose that thou art to this Day without the Grace of God, yet thou art but a miserable Creature; a Sinner that has need of a blessed Saviour, and the Text presents thee with one as good, and kind, as Heart can wish; who also for thine Encouragement says, *And him that cometh to me I will in no wise cast out.*

To come therefore to a Word of Application.

IS it so, that they that are coming to Jesus Christ are often heartily afraid that Jesus Christ will not receive them? Then this teacheth these Things.

First, That Faith, and Doubting, may at the same time, have their Residence in the same Soul? O thou of little Faith, wherefore didst thou Doubt, Mat. 14. 31. He says not, Oh! thou of no Faith; but, Oh! thou of little Faith; because he had a little Faith in the midst of his many Doubts. And the same is true, even of many that are coming to Jesus Christ. They come with Fear they come not, and Doubt they come not.

When they look upon the Promise, or a Word of Encouragement by Faith, then they come; but when they look upon themselves, or the Difficulties that lays before them, then they Doubt. Bid me come, said Peter; Come, said Christ. So he went down out of the Ship to go to Jesus; but his Hap was to go to him upon the Water; there was the Tryal. So it is with the poor, desiring Soul; bid me come, says the Sinner. Come, says Christ, and I will in no ways cast thee out. So he comes, but his Hap is to come upon the Water; upon drowning Difficulties: If therefore the Wind of Temptations blow, the Waves of Doubts and Fears will presently rise; and this coming Sinner will presently sink, if He has but little Faith.

But you shall find here, in Peter's little Faith, a Twofold Act, to wit, Coming, and Crying: Little Faith cannot come all the way without Crying: So long as its holy boldness lasts, so long it cannot come in Peace; but when 'tis so, it can come no farther; it will go the rest of the Way with Crying. Peter went as far as his little Faith would carry him: He also cry'd as far as his little Faith would help, Lord save me, I perish! And so with coming and Crying, he was kept from sinking, though he had but a little Faith; Jesus stretched forth his Hand, and caught him, and said unto him, O! Thou of little Faith, wherefore didst thou doubt?

Secondly, Is it is so. That they that are coming to Jesus Christ, are oft-times heartily afraid that Jesus Christ will not receive them? Then this shews us a reason of that Dejection, and those castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, is it because they are afraid that Jesus Christ will not receive them? The poor Worldlings mock us, because we are dejected People; I mean, because we are sometimes so; but they do not know the cause of our Dejections. Could we be persuaded, even when, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their Heads, and would put more gladness into our Hearts, than in the

the time in which their Corn, Wine, and Oyl increases, Psa. 4. 6. 7.

Thirdly, Is it so. That they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them? Then this shews, that they that are coming to Jesus Christ, are an awakened, sensible considering People: For Fear cometh from Sense, and Consideration of things. They are sensible of Sin, sensible of the Curse due thereto; they are sensible of the glorious Majesty of God, and of what a Blessed thing it is, to be received of Jesus Christ: The Glory of Heaven, and the Evil of Sin; these things they consider and are sensible of; When I remember, I am afraid; when I consider, I am afraid, Job, 21. 6.

These things dash their Spirits, being awake and sensible. Were they Dead like other Men, they would not be afflicted with Fear, as they are; for Dead Men fear not, feel not, care not; but the living and sensible Man, he it is that is often heartily afraid that Jesus Christ will not receive him: I say, the Dead and Senseless are not distressed: They presume, they are groundlessly confident. *Who so bold as Blind, Bayard?* These indeed, should fear and be afraid because they are not coming to Jesus Christ. O the Hell, the Fire, the Pits, the Wrath of God, and Torments of Hell, that are prepar'd for neglecting Sinners! How shall we escape, if we neglect so great Salvation! Heb. 2. 3. But they want Sense of things, and so cannot Fear.

Fourthly, Is it so. That they that are coming to Jesus Christ, are often heartily afraid that he will not receive them. Then this should teach old Christians to pity and Pray for young-Comers! You know the Heart of a Stranger, for you your selves were Strangers in the Land of Egypt. You know the Fears, and Doubts, and Terrors, that take hold of them; for that they sometimes took hold of you; wherefore pity them, pray for 'em, encourage them; they need all this; Guilt hath overtaken 'em: Perhaps they are within the Sight of Hell-Fire, and the Fear of going thither, is burning hot within their Hearts. You may know how strangely Satan is suggesting his Devillish Doubts unto them, if

possible

possible he may sink and drown them, with the Multitude and weight of them. Old Christians mend up the Path for them, take the Stumbling Blocks out of the way, lest that which is feeble and weak be turned aside; but let it rather be healed.

I come now to the Observation, and shall Speak a little to that; to wit,

That Jesus Christ would not have them, that in Truth are coming to him, once think, that he will cast them out.

The Text is full of this: For he saith, and him that cometh to me, I will in no wise cast out. Now if he saith, I will not, he would not have us think *He will*.

This is yet farther manifest by these Considerations.

First, Christ Jesus did forbid even them, That as yet were not coming to him, once to think him such an one. Do not think (saith He) that I will accuse you to the Father, John 5. 45.

These (as I said) were such, that as yet were not coming to him; for he saith of them a little before, and ye will not come to me. For the Respect they had to the Honour of Men, kept them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reject them, yet he would not, but bids them not once to think, that he would accuse them to the Father. Now, not to accuse, (with Christ) is to plead for: For Christ, in these things, stands not Neuter between the Father and Sinners! So then, if Jesus Christ would not have them think that. Yet will not come to him, that he will accuse them; then he would not that they should think so, that in Truth are coming to him; and him that cometh to me, I will in no wise cast out.

Secondly, When the Woman taken in Adultery (even Guilty the very Act) was brought before Jesus Christ; so he carried it both by Words and Actions, that he evidently enough made it manifest, that Condemning, and casting out, were such things, for the doing of which he came not into the World.

Wherefore,

Wherefore, when they had set her before him, and had laid to her Charge her hainous Fact, he stoop'd down, and with his Finger wrote upon the Ground, as though he heard them not. Now, what did he do by this his Carriage, but testify plainly, that he was not for receiving Accusations against poor Sinners, whoever accused by? And observe, Though they continue Asking, thinking at last to force him to Condemn her; yet then he so answer'd, as that he drove all condemning Persons from her. And then he adds, for her Encouragement to come to him, Neither do I Condemn thee; go and sin no more, *John 8. 2.*

Not but that he indeed abhorred the Fact, but because that was not his Office: He was not sent into the World to Condemn the World, but that the World through him might be saved. *John, 3. 17.* Now, if Christ, though urged to it, would not condemn the Guilty Woman, though she was far at present from coming to him, he would not that they should once think, that he will cast them out *that* in Truth are coming to him. And him *that* cometh to me I will in no wise cast out.

Thirdly, *Christ plainly bids the turning Sinner come. And forbids him to entertain any such Thoughts, as that he will cast him out. Let the Wicked forsake his way, and the unrighteous Man his Thoughts; and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly Pardon, Isa. 54. 7.*

The Lord, by bidding the Unrighteous forsake his thoughts, doth in special forbid, as I have said, viz. Those that hinder the coming Man in his Progress to Jesus Christ; His unbelieving Thoughts.

Therefore he bids him not only to forsake his ways, but his Thoughts: Let the Wicked forsake his Ways, and the unrighteous Man his Thoughts. 'Tis not enough to forsake one, if thou wilt come to Jesus Christ; because the other will keep thee from him. Suppose a Man forsakes his Wicked ways, his debauched and filthy Life; yet if these Thought that Jesus Christ

will not receive him, be entertained and nourished in his Heart, them thoughts will keep him from coming to Jesus Christ.

Sinner, coming Sinner, art thou for coming to Jesus Christ? Yes, says the Sinner. Forsake thy Wicked ways then. So I do, says the Sinner. Why comest thou then so slowly? Because I am hindred. What hinders thee? Has God forbid thee? No, Art thou not willing to come faster? Yes, yet I cannot. Well, prithe be plain with me, and tell me the Reason and Ground of thy Discouragement: Why, (saith the Sinner) though God forbids me not, and though I am willing to come faster; yet there naturally ariseth this, and that, and the other Thought in my Heart, that hinders my speed to Jesus Christ. Sometimes I think, I am not chosen; sometimes I think, I am not called; sometimes I think, I am come too late; and sometimes I think, I know not what it is to come, Also, one while I think, I have no Grace, and then again, that I cannot Pray; and then again, I think that I am a very Hypocrite: And these things keep me from coming to Jesus Christ.

Look ye, now! Did not I tell you so? There are Thoughts yet remaining in the Heart, even of those who have forsaken their wicked Ways; and with those Thoughts they are more plagued, than with any thing else; because they hinder their coming to Jesus Christ. For the Sin of Unbelief, which is the Original of all thoughts, is that which besets a coming Sinner more easily than doth his ways, *Heb. 12. 1, 2, 3, 4.*

But now, since Jesus Christ commands thee to forsake these Thoughts, forsake them, coming Sinner; and if thou forsake them not, thou Transgresseth the Commands of Christ, and abidest thine own Tormentor, and keepest thy self from the Establishment in Grace. If ye will not believe, ye shall not be Established, *Isa. 7. 9.*

Thus you see how Jesus Christ setteth himself against such Thoughts, that any way discourage the coming Sinner; and thereby truly vindicates the Doctrine

Doctrine we have in Hand ; to wit, That Jesus Christ would not have them that in Truth are coming to him once think, that he will cast them out. *And him that cometh to me, I will in no wise cast out.*

I come now to the Reasons of the Observation.

1. **I**F Jesus Christ would allow thee Once to think, that he will cast thee out ; he must allow thee to Think, that he will falsify his Word : For he hath said, *I will in no wise cast out.* But Christ would not that thou shouldest account him as one, that will falsify his Word : For he saith of himself, *I am the Truth.* Therefore he would not, that any that in Truth are coming to him, should once think, that he will cast them out.

Secondly, If Jesus Christ should allow the Sinner that in Truth is coming to him, Once to think, that he will cast him out ; then he must allow, and so countenance the first appearance of Unbelief ; which he counteth his greatest Enemy, and against which he has bent even his Holy Gospel. Therefore Jesus Christ would not, that they that in Truth are coming to him should once think, that he will cast them out : See *Mat. 14. 31. Mark 11. 23. Luke, 24. 25.*

Thirdly, If Jesus Christ should allow the coming Sinner once to think that he will cast him out ; then he must allow him to make a Question, whether he is willing to receive his Father's Gift ? For the coming Sinner is his Father's Gift : As also says the Text, but he testifieth. All that the Father giveth him, shall come to him ; and him that cometh, he will in no wise cast out. Therefore Jesus Christ would not have him, that in truth is coming to him, once to think that he will cast him out.

Fourthly, If Jesus Christ should allow them once to think (that indeed are coming to him) that he will cast him out, he must allow them to think, that he will despise and reject the Drawing of his Father ; For no Man can come to him, but whom the Father draweth. But it would be high Blasphemy, and damnable

Christ able Wickedness once to imagine thus. Therefore, to him Jesus Christ would not have him that cometh, once in that think that he will cast him out.

on. Fifthly, If Jesus Christ should allow those that indeed are coming to him, once to think, *that he will* cast them out; he must allow them to think, that he will be unfaithful to the Trust and Charge that his think, Father hath committed to him; which is to Save, and y the not to Lose any thing of that which he hath given e hath unto him to save, *John 6. 30.*

uld not But the Father hath given him a charge to save the ill fal- coming Sinner; therefore it cannot be that he should m the allow, that such should once think that he will cast hat in him out.

hat he Sixthly, If Jesus Christ should allow, that they should Sinner once think, that are coming to him, *that he will cast* them out; then he must allow them to think, *that he* will be unfaithful to his Office of Priesthood. For, as t, that by the first part of it, he paid a Price for, and ransom- coun- ed Souls; So, by the second part of it, he continually ich he maketh Intercession to God for them that come, *Heb.* he has 7. 21. But he cannot allow us at all to Scruple or Christ to him Question his Faithful Execution of his Priesthood. : See Therefore he cannot allow us once to think, that the coming Sinner shall be cast out.

coming Seventhly, If Jesus Christ should allow us once to ; then think, that the coming Sinner shall be cast out; then her be he must allow us to Question his Will, or Power, or e com- Merit to save; but he cannot allow us once to Questi- ys the on any of those. Therefore not once to think, that the giveth coming Sinner shall be cast out.

he will 1. He cannot allow us to Question his Will; for would he saith in the Text, *I will in no wise cast out.*

once to 2. He cannot allow us to Question his Power; for the Holy Ghost saith, He is able to save to the utmost them that come.

he will 3. He cannot allow us to Question the Efficacy of that he his Merit; For the Blood of Christ cleanseth the Comer Father; from all Sin, 1. *John 1.* Therefore he cannot allow, Father that he that is coming to him, should once think, that d dam- he will cast him out.

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Eighthly,

Eighthly, If Jesus Christ should allow the coming Sinner once to think, that he will cast him out; he must allow him to give the Lie to the manifest Testimony of the Father, Son, and Spirit; yea to the whole Gospel contain'd in *Moses* the Prophets, the Book of *Psalms*, and that commonly called the New Testament. But he cannot allow of this; therefore not that the coming Sinner should once think, that he will cast him out.

Ninthly, Lastly, If Jesus Christ should allow him that is coming to him, once to think he will cast him out, which he in Truth and Righteousness hath taken in, that they might have a strong Consolation, who have fled for Refuge to Jesus Christ; but He cannot allow this; therefore he cannot allow that the coming Sinner should once think that he will cast him out, *Heb. 6.*

I come now to make some General Use and Application of the whole, and so draw towards a Conclusion.

THE first Use, A Use of Information. And it informeth us, That Men by Nature are far off from Christ. Let me a little improve this Use, by speaking to these three Questions.

1. Where is he that is coming to Jesus Christ?
2. Who is he that is coming to Jesus Christ?
3. Whither is He to go that cometh not to Jesus Christ?

1. Answ. He is far from God, he is without him, even alienated from him both in his Understanding, Will, Affections, Judgment and Conscience, *Eph. 2. 12.*

2. He is far from Jesus Christ, who is the only deliverer of Men from Hell-Fire, *Psal. 37. 27.*

3. He is far from the Work of the Holy Ghost, the work of Regeneration, and a second Creation, without which no Man shall see the Kingdom of Heaven, *John, 3. 3.*

4. He is far from being Righteous; from that Righteousness that should make him acceptable in God's Sight, *Isa. 64. 14.* 5. He is under the Power and Domination

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nion of sin; sin reigneth in, and over him; it dwelleth in every Faculty of his Soul, and Member of his Body; so that from Head to Foot there is no place clean, Ila, 1. 6, Cor. 8, 9, 10, 11, 12, 13, 14, &c.

6. He is in the Pest-House with Uzziah; and excluded the Camp of Israel with the Lepers, 2 Chron. 26, 21. Numb. 5. 2.

7. His Life is among the unclean: He is in the Gall of Bitterness, and in the Bond of Iniquity, Joh. 35. 14. Acts. 8. 23.

8. He is in Sin, in the Flesh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will, 1 Cor. 15. 17. Rom. 8. 8. 1. John, 3. 14. 2. Tim. 2. 28.

9. He is under the Curse of the Law, and the Devil dwells in him, and hath the Mastery of him, Gal. 3. 13. Eph. 2. 2, 3.

10. He is Darknes, and walketh in Darknes, and knows not whither he goes, for Darknes has blinded his Eyes.

11. He is in the broadWay that leadeth to Destruction; and holding on, he will assuredly go in at the broad Gate, and down the Stairs to Hell.

Secondly. What is he that cometh not to Jesus Christ?

1. He is counted one of God's Enemies, Luke, 19. 14.

2. He is a Child of the Devil, and of Hell; so the Devil begat him, as to his sinful Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ; Joh. 8. 44.

3. He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face, Eph. 2. 1.

4. He is a self-murderer, he wrongeth his own Soul, and is one that loveth Death. Prov. 1. 18.

5. He is a Companion of Devils, and damned Men, Prov. 21. 16.

Thirdly, Whither is he like to go, that cometh not to Jesus Christ?

1. He that cometh not to him, is like to go farther from him: so every Sin is a Step farther from Jesus Christ, Hosea, 11.

2. As he is in Darknes, so is he like to go on in it.

For Christ is the Light of the World, and he that comes
not to him, Walketh in Darknesse, John. 2. 34.

3. He is like to be removed at last, as far from God,
and Christ, and Heaven, and all Felicity as an infinite
God can move him, Mat. 12. 41.

But Secondly, This Doctrine of coming to Christ, in-
formeth us, Where poor desitute Sinners may find Life
for their Souls, and that is in Christ: This Life is in
his Son, he that hath the Son, hath Life. And again,
Whoso findeth me, findeth Life, and shall obtain
Favour of the Lord, Prov. 8.

Now for farther enlargement, I will also here pro-
pound three more Questions.

1. What Life is in Christ?

2. Who may have it?

3. Upon what Terms?

First, What Life is in Jesus Christ?

1. There is Justifying Life in Christ: Man by Sin
is Dead in Law, and Christ only can deliver him, by his
Righteousness and Blood from this Death unto a state
of Life. For God sent his Son into the World that we
might Live through him, 1. John, 4. 9. That is thro'
the Righteousness which he should accomplish, and the
Death that he should Die.

2. There is Eternal Life in Christ, Life that's endless;
and this Life is in his Son, 1 John, 5.

Now Justification and eternal Salvation being both in
Christ, and no where else to be had for Men, who would
not come to Jesus Christ?

Secondly, Who may have this Life?

I answer, poor helpless miserable Sinners, particularly,

1. Such as are willing to have it: Whosoever will,
let him take the Waters of Life, Rev. 22. 17.

2. He that thirsteth for it let him take the Waters
of Life freely; I will give to him that is a thirst, of the
Fountain of the Water of Life, Rev. 21. 6.

3. He that is weary of his Sins: This is the rest
whereby you may cause the weary to rest, and this is the
refreshing, Isa. 28. 11.

4. He that is poor and Needy. He shall spare the poor
and needy, and shall save the Souls of the needy.

5. He

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5. He that followeth after him, cryeth for Life: He that follows me, shall not walk in Darkness, but shall have the Light of Life, John. 8. 12.

Thirdly, Upon what Terms may he have this Life?

Ans. Freely. Sinner dost thou hear? Thou may'st have it freely: I will give him of the Fountain of the Water of Life freely; And when they had nothing to pay, he frankly forgave them both, Luke 7.

Freely, without Money, or without Price. Ho! Every one that thirsteth, come ye to the Waters; and he that hath no Money, come, buy, and Eat; Yea, come, buy Wine and Milk, without Money, and without Price, Isa. 55. 1.

Sinner, Art thou Thirsty? Art thou Weary? Art thou Willing? Come then, and regard not your Stuff for all the Good that is in Christ, is offered to the Coming Sinner, without Money, and without Price. He has Life to give away to such as want it, and that hath not a Penny to Purchase it, and he will give it freely. Oh, what a blessed Condition is the Coming Sinner in!

But Thirdly, This Doctrine of Coming to Jesus Christ for Life, informeth us, That it is to be had no where else; might it be had any where else, the Text and him that spoke it, would be but little set by; for what greater matter is there, in I will in no wise cast out, if another stood by that could receive them? But here appears the Glory of Christ, that none but he can save. And here appears his Love, that though none can save but He, yet he is not Coy in Saving; but him that comes to me, (says he) I will in no wise cast him out.

That none can Save but Jesus Christ, is evident from Acts 4. 12. Neither is there Salvation in any other; and he hath given us Eternal Life, and this Life is in his Son. If Life could have been had any where else it should have been in the Law; But it is not in the Law, for by the Deeds of the Law, no Man living shall be justified; and if not justified, then no Life.

Therefore Life is no where to be had, but in Jesus Christ Gal. 3.

Quest. But why would God so order it, that Life should be had no where else, but in Jesus Christ?

Ans. There is reason for it, and that both with respect to God and us.

First. *With respect to God.*

First, That it might be in a way of Justice, as well as Mercy. And in a way of Justice it could not have been if it had not been by Christ; because *He*, and *He* only, was able to answer the Demand of the Law; and give for Sin, what the Justice thereof required. All Angels had been Crushed down to *Hell* for ever; had that Curse been laid upon them for our Sins, which was laid upon *Jesus Christ*, but 'twas laid upon him, and he bare it; and answered the Penalty, and redeemed his People from under it, with that Satisfaction to Divine Justice, that God himself doth now proclaim, that he is Faithful and just to forgive us, if by Faith we shall venture to *Jesus*, and trust to what he has done for Life *Rom. 3. 24, 25, 26. John, 1. 9.*

Secondly, Life must be by *Jesus Christ*, that God might be adored and magnified, for finding out this Way. This is the Lord's doings that in all things he might be glorified through *Jesus Christ* our Lord.

Thirdly, It must be by *Jesus Christ*, that Life might be at God's disposing, who hath great Pity for the Poor, the Lowly, the Meek, the Broken in heart; and for them that others care not for, *Psalms, 34. 6.*

Fourthly, Life must be in Christ to cut off Boasting from the Lips of Men. This also is the Apostle's Reason, *Rom. 3. 20. 27.*

Fifthly, Life must be in *Jesus Christ*; with Respect to us.

First, That we might have it upon the easiest Terms to wit, Freely; as a Gift, not as Wages; was it in *Moses's* Hand, we should come hardly at it; was it in the *Pope's* Hand we should pay soundly for it: But, Thanks be to God, it is in Christ, laid up in him, and by him to be communicated to Sinners upon easy Terms, even for receiving, accepting, and embracing with Thanksgiving; as the Scriptures plainly declare *Joh 1. 11.*

Secondly, Life is in Christ for us, that it might not be upon so brittle a Foundation, as indeed it would, had it been any where else. The Law it self is Weak,

because

because of us, to this ; but Christ is a tried Stone, a sure Foundation, one that will not fail to bear thy Burthen, and to receive thy Soul, coming Sinner.

Thirdly, Life is in Christ, that it might be sure to be the Seed. Alas ! The best of us, was Life left in our Hands, to be sure we should Forfeit it, over, and over, and over : Or, was it in any other Hand, we should by our often backslidings, so offend him, that at last, he would shut up his Bowels in everlasting Displeasure against us. But now it is in Christ, it is with one that can pity, pray for Pardon, yea, multiply Pardons. It is with one that can have Compassion upon us, when we are out of the Way ; with one that hath an Heart to fetch us again when we are gone astray ; with one that can Pardon without upbraiding. Blessed be God that Life is in Christ ! For now 'tis sure to all the Seed.

But Fourthly, This Doctrine of coming to *Jesus Christ* for Life, informs us of the Evil of Unbelief ; that wicked thing that which is the only, or chief hinderance to the coming Sinner. Doth the Text say, Come ? Doth it say, And he that cometh to me, I will in no wise cast out ? Then what an Evil is that that keepeth Sinners from coming to *Jesus Christ* ? And that Evil is Unbelief : For by Faith we come : By Unbelief we keep away. Therefore it is said to be that, by which a Soul is said to depart from God, because it was that which at first caused the World to go off from him ; and that also that keeps them from him to this Day. And it doth it the more easily, because it doth it with a Wile.

This Sin may be called The White Devil, for it oftentimes in its milchievous doing in the Soul, shews as it was an Angel of Light ; yet it acteth like a Counsellor of Heaven. Therefore, a little to discourse of this Disease.

1. It is that Sin, above all others that hath some shew of Reason in its Attempts : For it keeps the Soul from Christ, by pretending its present unfitness and unpreparedness ; as want of more sense of Sin ; want of more Repentance ; want of more Humility . want of more broken Heart.

2. It is the Sin that most suiteth with the Conscience: The Conscience of the coming sinner tells him, that he hath nothing Good; that he stands indictable for Ten Thousand Talents; that he is a very ignorant, blind, and hard-hearted Sinner, unworthy to be once taken notice of by *Jesus Christ*. And will you (says Unbelief) in such a case as now you are, presume to come to *Jesus Christ*?

3. It is the Sin that most suiteth with our Sense of Feeling: The coming sinner feels the Working of Sin, of all manner of Sin, and Wretchedness in his Flesh; he also feels the Wrath and Judgment of God due to sin; and oft-times staggers under it. Now, says Unbelief, you may see you have no Grace, for that which works in you is Corruption. You may also perceive that God doth not love you, because the sense of his Wrath abideth upon you. Therefore how can you bear the Face to come to *Jesus Christ*.

4. It is the sin above all other that most suiteth the Wisdom of our Flesh: The Wisdom of our Flesh thinks it Prudence to question a while, to stand back a while, to hearken to both sides a while; and not to be rash, sudden, or unadvised, in too bold a presuming upon *Jesus Christ*. And this Wisdom Unbelief falls in with.

5. It is the sin, above all others, that continually is whispering the soul in the Ear, with Mistrusts of the Faithfulness of God in keeping his Promise to them that come to *Jesus Christ* for Life. It also suggests Mistrust about Christ's willingness to receive it, and save it. And no sin can do this so artificially as Unbelief.

6. It is also that sin which is always at hand, to enter an Objection against this or that Promise, that by the spirit of God is brought to our Heart to comfort us: And if the poor coming Sinner is not aware of it, it will, by some Exaction, Slight, Trick, or Cavil, quickly wrest from him the Promise again, and he shall have but little benefit of it.

7. It is that, above all other sins, that weakens our Prayers, our Faith, our Love, our Diligence, our Hope and Expectations: It even taketh the Heart away from God in Duty.

8. Lastly,

8. Lastly, This Sin, as I have said, even now it appears in the soul with so many sweet Pretences to safety and security, that it is, as it were, Counsel sent from Heaven; bidding the Soul be wiser, wary, considerate, well-advised, and to take heed of too rash a Venture upon Believing. Be sure first, that God loves you, take hold of no Promise until you are forced by God unto it; neither be ye sure of your Salvation; doubt it still, though the testimony of the Lord has often been confirmed in you: Live not by Faith, but by Sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the Devilish Counsel of Unbelief, which is so covered over with specious Pretences, that the wisest Christian can hardly shake off these Reasonings.

- But to be brief: Let me here give thee, Christian Reader, a more particular Description of the Qualities of Unbelief, by opposing Faith unto it, in these Twenty-five Particulars.

1. Faith believeth the Word of God, but Unbelief questioneth the certainty of the same, *Psalms 106. 4.*

2. Faith believeth the Word, because it is true; but Unbelief doubteth thereof, because it is true; *1. Tim. 3. 4.*

3. Faith sees more in a Promise of God to help, than all other things to hinder; but Unbelief notwithstanding God's Promise, saith, How can these things be? *Rom. 4. 19, 23, 21. 2 Kings 7. 2.*

4. Faith will make thee see Love in the Heart of Christ, when with his Mouth he giveth Reproofs; but Unbelief will imagine Wrath in his Heart, when with his Mouth and Word he saith he loves us, *Mat. 15. 22, 23, 24, 25, 29, 27, 21. Num. 3. 2.*

5. Faith will help the Soul to wait, tho' God desires to give; but Unbelief will take snuff, and throw up all, if God makes any tarrying, *Pla. 23. 5. Isaiah. 8. 16. 2 Kings 6. 33. Psalm 100. 13. 14.*

6. Faith will give Comfort in the midst of Fears; but Unbelief causeth Fears in the midst of Comfort, *2 Chron. 20. 20, 21. Matthew. 8. 26. Luke. 24. 36, 37.*

7. Faith will suck Sweetness out of God's Rod; but

Unbelief can find no comfort in his greatest mercies, *Pſalm. 13. 4.*

8. Faith maketh great Burthens light; but Unbelief maketh light ones intolerable heavy, 2 Cor. 14, 15, 16, 17, 18.

9. Faith helpeth us when we are down; but Unbelief throws us down when we are up, *Micah. 7. 9, 10.*

10. Faith bringeth us near to God, when we are far from him; but Unbelief puts us far from God, when we are near to him Heb. 10. 22. Chap. 3; 12, 23.

11. Where Faith reigns, it declareth Men to be the Friends of God; but where Unbelief reigns, it declareth them to be his Enemies, *Jam. 5. 23. Heb. 3. 18.*

12. Faith putteth a Man under Grace; but Unbelief holdeth him under wrath, *Rom. 3. 24, 25, 26. Chap. 14. 16. Ephe. 2. 8. John 3. 36. 1 John 5. 10. Heb. 3. 17. Mark 19. 16.*

13. Faith purifieth the Heart; but Unbelief keepeth it polluted and impure, *Acts 15. 9. Tit. 1. 15. 16.*

14. By Faith the Righteousness of Christ is imputed to us; but by Unbelief, we are shut up under the Law to perish, *Rom. 3. 23, 24. Chap. 11. 32. Gal. 2. 23.*

15. Faith maketh our Works acceptable to God through Christ; but whatsoever is of Unbelief is Sin; for without Faith it is impossible to please him, Heb. 11. 4. Rom. 14. 2. 3. Heb. 11. 6.

16. Faith gives us peace and Comfort in our Souls; but Unbelief worketh trouble and tossings, like the restless Waves of the Sea, *Rom. 5. 1. James 6. 1.*

17. Faith makes us see preciousness in Christ; but Unbelief sees no Form, Beauty or Comeliness in him, 1 Pet. 2. 7. *Iſa. 53. 1, 2, 3.*

18. By Faith we have our Life in Christ's Fulness; but by Unbelief we Starve and Pine away, *Gal. 2. 20.*

19. Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils; but Unbelief layeth us obnoxious to them all, 1 John 5. 4, h.

20. Faith will shew us more Excellency in things not seen, than in them that are; but Unbelief sees more in things that are, than in things that will be hereafter

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hereafter, 2 Cor. 4. 18. Heb. 11. 24, 25, 26, 29. 1 Cor. 15. 31.

21 Faith makes the Way of God pleasant and admirable; but Unbelief maketh them heavy and hard, Gal. 5. 6. 1 Cor. 12. 10, 11. Joh. 6. 60. Psalm 2. 3.

22. By Faith Abraham, Isaac, and Jacob, possessed the Land of Promise; but because of Unbelief, neither Aaron, nor Moses, nor Miriam could get thither, Heb. 11. 9. Chap. 3. 10.

23. By Faith the Children of Israel passed through the Red Sea; but by Unbelief the generality of them perished in the Wilderness, Heb. 11. 29.

24. By Faith Gideon did more with Three hundred Men and a few empty Pitchers, than all the 12 Tribes could do; because they believed not God, Judg. 7. 16.

25. By Faith Peter walked on the Water; but by Unbelief he began to sink, Mat. 14. 21.

Thus might many more be added, which for brevity sake, I omit: Beseeching every one, that thinketh he hath a Soul to save, or be damned, to take heed of Unbelief, lest, seeing there is a Promise left us of entering into his Rest, any of us, by Unbelief, should indeed come short of it.

The Second Use: Of Examination.

WE come to a Use of Examination, Sinner; thou hast heard of the necessity of coming to Christ; also of the willingness of Christ to receive the coming Soul, together with the Benefit that they by him shall have, that indeed come to him. Put thy self now upon this serious enquiry, am I indeed come to Jesus Christ.

Motives plenty I might here urge, to prevail with thee to a Conscientious Performance of this Duty: As,

1. Thou art in Sin, in the Flesh, in Death, in the Snare of the Devil, and under the Curse of the Law, if you are not coming to Jesus Christ.

2. There is no Way to be deliver'd from these, but by coming to Jesus Christ.

3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out.

4. Thou wilt not repent it in the Day of Judgment, if thou comest to Jesus Christ.

5. But

5. But wilt thou surely mourn at last, if now thou shalt refuse to come: And,

6. Lastly, Now thou hast been invited to come; now will thy Judgment be greater, and thy Damnation more fearful, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ:

Object But we hope we are come to Jesus Christ.

Ans. 'Tis well if it prove so: But lest thou should'st speak without Ground, and to fall unawares into Hell-Fire; let us examine a *little*.

First, Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ.

When Lot came out of Sodom, he left the Sodomites behind him, *Gen. 19.*

When Abraham came out of Chaldea, he left his Country and Kindred behind him, *Gen. 12.*

When Ruth came to put her trust under the Wings of the Lord God of Israel, she left her Father and Mother, her Gods and the Land of her Nativity behind her, *Ruth, 1. 15. &c.*

When Peter came to Christ, he left his Nets behind him, *Mat. 5.*

When Matthew came to Christ, he left the Receipt of Custom behind him, *Luke 18.*

When Paul came to Christ, he left his Righteousness behind him, *Phil. 37. 8.*

When those that used curious Arts came to Jesus, Christ, they took their curious Books and burned them: tho' in another Man's Eye, they were counted worth fifty thousand Pieces of Silver, *Acts 19. 18, 19, 20.*

What say'st thou, Man? Hast thou left thy darling Sins, thy Sodomitish Pleasures, thy Acquaintance, and vain Companions; thy unlawful Gain, thy Idol Gods, thy Righteousness, and thy unlawful curious Arts behind thee? If any of these with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jesus Christ.

Secondly, Art thou come to Jesus Christ? Prithere tell me what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that Place, before they have a moving cause; or rather, a cause moving

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hem thereto; No more do they come to Jesus Christ, (I do not say) before they have a Cause, but before that Take Three, or Four Instances for this;

1. Adam and Eve came not to Jesus Christ, until they received the Alarm; the Conviction of their undone State by Sin, *Gen. 3.*

2. The Children of Israel cryed not out for a Mediator, before they saw themselves in danger of Death by the Law, *Exod. 20, 18.*

3. Before the Publican came, he saw himself lost and undone, *Luke 18. 13.*

4. The Prodigal came not, until he saw Death at the Door ready to devour him, *Luke 15. 17, 18.*

5. The Three Thousand came not, until they knew not what to do to be saved, *Acts 2. 37, 38, 39.*

6. Paul came not, until he saw himself lost and undone, *Acts 9. 3. 4. 6, 7, 11.*

7. Lastly, Before the Jaylor came, he thought himself undone. *Acts 16. 29, 30, 31.* And I tell thee it is an easier thing to persuade a Well-Man to go to the Physician for Cure; or a Man without hurt, to seek a Plaster to cure him, than it is to persuade a Man, that sees not his Soul-disease, to come to Jesus Christ; the whole have no need of a Physician; then why should they go to him? The full Pitcher can hold no more: Then why should it go to the Fountain? And if thou comest full, thou comest not aright, and be sure Christ will send thee empty away; but he healeth the broken in Heart, and bindeth up their Wounds, *Mark 2. 17.*

Cause moveth them to come; VVhat say'st thou? Hast thou a Cause moving thee to come? To be at present in a state of Condemnation, is Cause sufficient for Men to come to Jesus Christ for Life; but that will not do, except the Cause move them; the which it will never do until their Eyes be opened to see themselves in that Condition. For it is not in Man's being under VVrath, but his seeing it, that moveth him to come to Jesus Christ: Alas! All Men by Sin, are under VVrath; yet but few of them. All come to Jesus Christ; and the reason is, because they do not see their Condition; who hath warned you to flee from the wrath to come, *Mat. 3. 7.* Until Men are warned, and also to receive the VVarn-

Thirdly, Art thou coming to Jesus Christ: Prithce tell me, what seeſt thou in him to allure thee to forſake all the World to come to him? I ſay, What haſt thou ſeen in him? Men muſt ſee ſomething in Jeſus Chriſt elſe they will not come to him.

1. What Comelineſs haſt thou ſeen in his Perſon? Thou comeſt not, if thou ſeeſt no Form, nor Comelineſs in him, *Iſa. 43. 1, 2, 3.*

2. Until thoſe mentioned in the Song, were convinc'd, that there was more Beauty, Comelineſs, and Deſirableneſs in Chriſt, than in Ten Thousand; they did not ſo much as aſk where he was, nor incline to turn aſide after him, Song 5. ch. 6.

There be many things on this ſide Heaven, that can and do carry away the Heart; and ſo will do ſo long as thou liveſt, if thou ſhalt be kept Blind and not be admitted to ſee the Beauty of the Lord Jeſus.

Fourthly, Art thou come to the Lord Jeſus? What haſt thou found in him, ſince thou cameſt to him.

Peter found with him the Word of eternal Life *John 6. 68.*

They that *Peter* makes mention of, found him a living Stone, even ſuch a living Stone, as communicated Life to them; *2 Pet. 2.*

He ſaith himſelf, they that come to him, &c, ſhall find reſt unto their Souls; Haſt thou found reſt in him for thy Soul? *Mat. 11.*

Let us go to the times of the Old Teſtament.

First, Abraham found that in him, that made him leave his Country for him, and become for his ſake a Pilgrim and Stranger in the Earth. *Ge. 12. Heb. 11.*

Secondly, *Mofes* found that in him, that made him forſake a Crown, a Kingdom for him too.

Thirdly, *David* found ſo much in him, that he counted, to be in his Houſe one Day, was better than a Thouſand; yea to be a Door-keeper therein, was better Eſteem, than to dwell in the Tents of Wickedneſs, *Pſalm 84. 10.*

Fourthly, What did *Daniel*, and the three Children find in him, to make them run the Hazards of the fiery Furnace, and the Dea of Lyons, for his ſake, *Daniel 6. 26.*

4. What saw *Manas*, the Egyptian, in Christ, when he said, under most cruel Torments, there is nothing in my Mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed in a Balance, to be preferred with the Price of one Soul: Who is able to separate us from the Love of Jesus Christ our Lord? And I have learned of my Lord and King, not to fear them that kill the Body, &c. Page 117.

5. VVhat did *Eulajah* see in Christ, when she said, as they were pulling one joynt from another, Behold, O Lord, I will not forget thee: VVhat a pleasure is it for them, O Christ! That remembreth thy triumphant Victory, Page 121.

6. VVhat think you did *Agnus* see in Christ, when rejoycingly she went to meet the Soldier, that was appointed to be her Executioner; I will willingly (said she) receive into my Paps the length of his Sword, and into my Breast will draw the force thereof, even to the Hilt; that thus I, being married to Christ, my Spouse, may surmount and escape all the Darknes of this World, page 122.

7. VVhat you think did *Fullista* see in Christ, when at the Emperor's telling of her, that except she would worship the Gods, she should never have Protection, Laws, Judgment, nor Life. She replied, Farewel Life, welcome Death; Farewel Riches, welcome Poverty. All that I have, if it were a Thousand times more, would I give, rather than to speak one Wicked and Blasphemous Word against my Creator, page 123.

Let's come down to the Martyrs.

1. *Stephen* found that in him, that made him joyful, and quietly yield up his Life for his Name, Acts 17.

2. *Ignatius* found that in him, that made him chuse to go through the Torments of the Devil and Hell itself, rather than not to have him, Acts and Monuments, Vol. 4, page 15.

3. What saw *Romanus* in Christ, when he said to the raging Emperor, who threatned him with fearful Torments; thy sentence, O Emperor, I joyfully embrace, and refuse not to be Sacrificed -- by as cruel Torments as thou can'st invent, Page 116.

8. VVhat

8. VVhat did *Marcus Aretubius* see in Christ, when, after his Enemies had cut his Flesh, anointed it with Honey, and hanged him up in a Basket, for Flies and Bees to feed on, he would not give (to uphold Idolatry) one Half-penny to save his Life page 153.

9. VVhat did *Constantine* see in Christ, when she used to Kisse the Wounds of them that Suffered for him? page 135.

10. But what need I give this particular Instance of VVords and smaller Actions, when by their Laws, their Blood, their enduring Hunger, Sword, Fire, pulling asunder, and all Torments that the Devil and Hell can devise, for the Love they bear to Christ after they were come to him?

What hast thou found in him, Sinner?

What! come to Christ and find nothing in him, (when all things, that are worth seeking for, are in him) or if any thing, yet not enough to wean thee from thy sinful Delights, and fleshy Lusts? Away; Thou art not come to Jesus Christ.

He that is come to Jesus Christ, hath found in him, that, as I said, that is not found any where else. As,

1. He that is come to Christ, hath found God in him reconciling the VVorld unto himself; not imputing their Trespases to them, and so God is not to be found in Heaven and Earth besides, 2 Cor. 19, 20.

2. He that is come to Jesus Christ, hath found in him a Fountain of Grace, sufficient not only to pardon Sin, but to Sanctifie the Soul, and to preserve it from falling in this evil VVorld.

3. He that is come to Jesus Christ, hath found Vertue in him; that Vertue, that if he does but touch thee with his VVord, or thou him by Faith, Life is forthwith conveyed into thy Soul: It makes thee VVake; as one that is waked out of his Sleep; it awakes all the Powers of the Soul; Psalm, 30. 11, 12:

4. Art thou come to Jesus Christ? Thou hast found Glory in him, Glory that surmounts and goes beyond; thou art more Glorious than the Mountains of Piery, Psalm 76 4.

5. VVhat shall I say? thou hast found Righteous-

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ness in him; thou hast found. Rest, Peace, Delight, Heaven, Glory and Eternal Life.

Sinner, be advised, ask thy Heart again, saying, am I come to Jesus Christ? For upon this one Question, am I come, or am I not, hangs Heaven and Hell, as to thee. If thou canst say, I am come, and God shall approve of that saying, Happy, happy, happy, Man art thou; but if thou art not come, what can make thee happy? Yea, what can make that Man happy, that for his not coming to Jesus Christ, must be damned in Hell?

The Third Use: A Use of Encouragement.

Coming Sinner, I have now a Word for thee; be of good Comfort, he will in no wise cast out: Of all Men, thou art the Blessed of the Lord; the Father hath prepared his Son to be a Sacrifice for thee; and Jesus Christ thy Lord, is gone up to prepare a place for thee, John 19 29. Heb. 10.

What shall I say to thee? Thou comest to a full Christ; thou canst not want any thing for Soul or Body, in this World or that to come, but it is to be had in or by Jesus Christ.

As it is said of the Land that the Canaanites went to possess; so and with much more truth, it may be said of Christ. He is such an one, with whom there is no want of any good thing that is in Heaven or Earth.

A full Christ is thy Christ.

1. He is full of Grace, Grace is sometimes taken for Love; never any Loved like Jesus Christ. Jonathan's Love went beyond the Love of Women: but the Love of Christ passes Knowledge. It is beyond the Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed with him to lay aside his Glory, to leave the heavenly Place to cloath himself with Flesh, to be born in a Stable, to be laid in a Manger, to live a poor Life in the World, to take upon him our Sicknesses, Infirmities, Sins, Curse, Death, and the Wrath that was due to Man. And all this he did, for a base, undeserving, unthankful People; yea, for a People that was at Enmity with him. For, when we were yet without strength, in due time Christ died for the Ungodly. For scarcely for a Religious Man, will one die,

yea

yet peradventure for a good Man some would even dare to die. But God commended his Love towards us, in that while we were yet Sinners, Christ died for us; much more then, being now justified by his Blood, we shall be saved by his Life. For if, when we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, who shall be saved by his Life, *Rom. 5. 6, 7.*

2. He is full of Truth, full of Grace and Truth; Truth, that is, Faithfulness in keeping Promises, even this of the Text, (with all other) I will in no wise cast out. Hence it is said, That his Words be true, and that he is the Faithful God, that keepeth Covenant. And hence it is also that his Promise is called Truth; Thou wilt fulfil thy Truth unto *Jacob*, and thy Mercy unto *Abraham*, which thou hast sworn unto our Fathers from the Days of Old. Therefore it is said again, that both himself and Words are Truth; I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth, and my Mouth, saith he, shall speak Truth, *John 14. 6. &c.*

Now, I saw his Word is Truth, and he is full of Truth, to fulfil his Truth, even to a Thousand Generations. Coming Sinner, he will not deceive thee, come boldly to Jesus Christ.

3. He is full of Wisdom: He is made unto us of God, Wisdom: Wisdom to manage the Affairs of his Church in general, and the Affairs of every coming Sinner in particular. And upon this account he is said to be Head above all things, *2 Cor. 1.* Because he manages all things that are in the World by his Wisdom, for the good of his Church, all Men's Actions, all Satan's Temptations, all God's Providences, and Crosses, and Disappointments, all things whatever are under the Hand of Christ, (who is the Wisdom of God) and he ordereth them all for good to his Church; and can Christ help it, (and be sure he can) nothing shall happen or fall out in the World, but it shall, in despite of all Opposition, have good tendency to his Church and People.

4. He is full of the Spirit, to communicate it to the coming

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coming Sinner; he hath therefore received it without measure, that he may communicate it to every Member of his Body, according as every Man's measure thereof is allotted him by the Father. Wherefore he saith, That he that comes to him, out of his Belly shall flow Rivers of Living Water, *John 3. 34. &c.*

5. He is full of the Bowels of Compassion; and they shall feel and find it so, that come to him for Life. He can bear with thy Weakness; he can pity thy Ignorance; he can be touched with the feeling of thy Infirmities; he can affectionately forgive thy Transgressions; He can heal thy Backslidings, and Love thee freely. His compassions fail not; and he will not break a bruised Reed, nor quench the smoking Flax, he can pity them that no Eye pities; and be Afflicted in all thy Afflictions, *Mat. 26. 41. Heb. 5. 2.*

6. Coming Soul, the Jesus that thou art come to, is full of Might and Terribleness, for thy advantage: He can suppress all thine Enemies: He is the Prince and the King of the Faithful; he can bow all Mens designs for thy help: He can break all Snares laid for thee in the way, He can lift thee out of all Difficulties, wherewith thou may'st be surrounded: He is Wise in Heart, and Mighty in Power. Every Life under Heaven is in his Hand; yea, the fallen Angels trembled before him; and he will save thy Life, coming Sinner, *Cor. 1. 24.*

7. Coming Sinner, that Jesus to whom thou art coming, is lowly in Heart, he despiseth not any: 'Tis not thy outward Meanness, nor thy inward Weakness, 'tis not because thou art poor, or base, or deform'd, or a Fool, that he will despise thee, He hath chosen the foolish, the base, and despised things of this World, to confound the Wise and Mighty. He will bow his Ear to thy stammering Prayers: He will pick out thy meaning in thy inexpressible Groans, he will respect thy weakest Offerings, if there be in it but thy Heart, *Mat. 11. 20. Luke 14. 21.*

Now, is not this a blessed Christ, coming Sinner? Art thou not like to fare well, when thou hast embraced him, coming Sinner? But,

8. Thou

Come and Welcome

8 Thou hast yet another advantage by Jesus Christ, thou art coming to him; for he is not only full but free: He is not sparing of what he has; he is open hearted and open-handed. Let me in a few Particulars shew thee this.

First, *This is evident, because he calls thee: He calls upon thee to come unto him: The which he would not do, was he not free to give: Yea, he bids thee Welcome, ask, seek, knock. And for thy Encouragement, adds to every Command a Promise; Seek, and ye shall find, Ask, and ye shall have, Knock, and it shall be opened unto you. If the Rich Man should say thus to the Poor, would not he be reckon'd a free-hearted Man? I say, should he say to the Poor, come to my Door, Ask at my Door; Knock at my Door, and you shall find and have; would he not be counted, Liberal? Why thus doth Jesus Christ. Mind it, coming Sinner. Isa. 55. 3.*

Secondly, *He doth not only bid thee come, but tells thee he will heartily do thee good; yea he will do it with rejoicing; I will rejoice over them to do them good with my whole Heart, and with my whole Soul, Jer. 52. 41.*

Thirdly, *It appeareth that he is free, because he giveth without twitting. He gives to all Men liberally, and upbraideth not, Jam. 1. 3. There are some that will not deny to do the Poor a pleasure, but they will mix their Mercies with so many Twits, as the Person on whom they bestow their Charity, shall find but little Sweetness in it. But Christ doth not so, coming Sinner; He casteth all thine Iniquities behind his Back; thy Sins and Iniquities he will remember no more, Isa. 38. 17.*

Fourthly, *That Christ is free, is manifest by the Complaints that he makes against them that will not come to him for Mercy; I say he complains, saying, O Jerusalem, Jerusalem; how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not, Mat. 23. 37. I say, he speaks it by way of Complaint. He saith also in another place, But thou hast not called upon me, O Jacob, Isa. 43. 22. Coming Sinner, see here the willingness of Christ to save; see here how free he is to communicate Life, and all good things, to such as thou art: He com-*

plaints,

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plains, if thou comest not; he is displeased, if thou callest not upon him.

Hark, coming Sinner, once again; when Jerusalem would not come to him for Safe-guard, He beheld the City and wept over it, saying, If thou hadst known; even thou at least in this thy Day, the things that belong to thy Peace, but now they are hid from thine Eyes, Luke 19. 18.

Fifthly, and Lastly, He is open and free-Hearted to do thee good, as is seen by the Joy and Rejoycing that he manifesteth at the coming home of poor Prodigals: He receives the lost Sheep with rejoycing: The lost Groat with rejoycing: Yea, when the Prodigal came Home, what Joy and Mirth, what Musick and Dancing was in his Father's House, Luke 15.

Sixthly, Coming Sinner, I will add another Encouragement for help.

First, God hath prepared a Mercy-Seat, a Throne of Grace to sit on; that thou may'st come thither to him, and that he may from thence hear thee, and receive thee; I will commune with thee (saith he) from above thy Mercy-Seat, *Exod. 25. 22.*

As who would say, Sinner, when thou comest to me, thou shalt find me upon the Mercy Seat where also I am always to be found of the Undone, coming Sinner: Hither I bring my Pardon; here I hear and receive their Petitions, and accept them to my Favour.

Secondly, God hath also prepared a Golden Altar for thee to offer thy Prayers and Tears upon: A Golden Altar; it is called a Golden Altar, to shew what worth it is of in God's Account; for this Golden Altar is Jesus Christ. This Altar Sanctifies thy Gift, and makes thy Sacrifice acceptable. This Altar then makes thy Groans, Golden Groans; thy Tears, Golden Tears; and thy Prayers, Golden Prayers, in the Eyes of that God thou comest to, coming Sinner, *Rev. 8.*

Thirdly, God has strewed all the Way from the Gate of Hell, where thou wast, to the Gate of Heaven, whither thou art going, with Flowers out of his own Garden: Behold, how the Promises, Invitations, Calls, and Encouragements, like Lillies, lye round about thee!

Come and Welcome

Take heed thou dost not tread them under foot Sinner,) With Promises, did I say? Yea, he hath mixed all those with his own Name, his Son's Name; also with the Name of Mercy, Goodness, Compassion, Love, Pity, Grace, Forgiveness, Pardon, and what not, that may encourage the coming Sinner.

Fourthly, He hath also for thy Encouragement, laid up the Names, and set forth the Sins of those that have been saved: In his Book they are fairly written, that thou through Patience and Comfort of the Scriptures, mightest Hope.

1. In this Book is recorded Noah's Name, and Sin, and how God had Mercy upon him.

2. In this Record is fairly written the Name of Lot, and the Nature of his Sin: and how the Lord had Mercy on him.

3. In this Record thou hast also fairly written the Names of Moses, Aaron, Gideon, Sampson, David, Solomon, Peter and Paul, with the Nature of their Sins, and how God had Mercy upon them, and all to Encourage thee, coming Sinner.

4. I will add yet another Encouragement for the Man that is coming to Jesus Christ: Art thou coming? Art thou coming indeed? Why?

1. Then thy coming is, by Virtue of God's Calling thou art called: calling goes before coming: Coming is not of Works, But of him that calleth. He went up into a Mountain and Called to him whom he would, and they came to him, Mark. 3. 13.

2. Art thou coming, This is also by the Virtue of Illumination: God has made thee see, and therefore thou art coming: So long as thou wast in Darkness, thou lovedst Darkness, and could not abide to come because thy deeds are evil: But being now illuminated and made to see what and where thou art: and also, who and where thy Saviour is, now thou art coming to Jesus Christ, Blessed art thou, Simon Barjona: For Flesh and Blood hath not revealed it (saith Christ) but my Father which is in Heaven, Math. 16. 15, 16.

Thirdly, Art thou coming? This is because God hath inclined thy Heart to come, and hath desired thee, and God hath called thee, Illuminated thee, and inclined

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er, *My Heart to come: and therefore thou comest to Jesus Christ: It is God that worketh in thee to will, and to come to Jesus Christ? Coming Sinner, blefs God for that he hath given thee a Will to come to Jesus Christ. This is a sign that thou belongest to Jesus Christ, because God has made thee willing to come to him, Psalm 102. Blefs God for staying the Enemy of thy Mind; had he not done it, thou wouldst, as yet, have hated thine own Salvation.*

Fourthly, Art thou coming to Jesus Christ? It is God that giveth thee Power; Power to pursue thy Will in Matters of thy Salvation, is the Gift of God. It is God that worketh in you both to Will and to do, Phil. 2. 13. Not that God worketh a Will to them, where he gives no Power; but that thou shouldest take notice, that Power is an additional Mercy. The Church saw Will and Power were two things, when she cryed Draw me, and we will run after thee. [Song 1 4.] And so did David too, when he said, I will run the ways of thy Commandments, when thou shalt enlarge my heart: Will to come, and power to pursue thy Will, is a noble Mercy, Coming Sinner.

Fifthly, All thy strange, passionate, sudden Rushings forward after Jesus Christ [Coming Sinner, know what I mean] they also are thy helps from God: Perhaps thou feelest at some times more than at other, strong Stirrings up of Heart to fly to Jesus Christ? Now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy Sails with the fresh gales of his good Spirit; and thou ridest at those times, as on the Wings of the VVind, being carry'd out beyond thy self, beyond the most of thy Prayers, and above all thy Fears and Temptations.

Sixthly, Coming Sinner, hast thou not now and then Kifs of the Sweet Lips of Jesus Christ? I mean, the blessed words dropping like a Honey-comb upon thy Soul to revive thee, when thou art in the midst of thy Dumps.

Seventhly, Does not Jesus Christ sometimes give thee glimpse of himself, though perhaps thou sees him not long a time, as you may tell I twenty.

Come and welcome, &c.
lightly, Hast thou not sometimes, as it were, the
warmth of his VVings over-shadowing the Face
thy Soul, that gives thee, as it were, a load upon the
Spirit, as the bright Beams of the Sun do upon thy Body
when it suddenly breaks out of a Cloud, though presently
all is gone away :

Well, all these things are the good Hand of the
God upon thee, and they are upon thee to constrain
to provoke, and to make thee able to come, Coming
Sinner, that thou mightest in the End be saved.

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